THE
SNARE
BROKEN:

Being a true and faithful account of the Authors grounds for his leaving off the observation of the Sabbath of the First or Old Covenant: Wherein his *Beam of Legal-Covenant-Light*, is darkned by the more clear shineing forth of Gospel Light and Truth.

By *John Cowell*, a Servant of Jesus Christ.

Col. 2. 16, 17, *Let no man therefore judg you in meat or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbaths, which are a shadow of things to come, but the body Christ.*

Luke 22. 32, *And when thou art converted, strengthen thy brethren.*

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TO THE

Christian Reader.

WHereas it may seem strange to some, and an ill improvement may be made of it by others, that I who sometime appeared for this Sabbath (a Testimony against which is born in this Tract) should now leave off the practice of it, and thus appear against it: Let it be considered, that mistakings are not only possible for, but incident to Gods people, who in this life know but in part, and propheſie but in part, 1 Cor. 13. 9.

And therefore we read, that though God gave clear and expreſs order that the Levites should carry the Arke, Numb. 4. 5. and that none but they should do it, 1 Chron. 15. 2; yet David that man of God, and all Israel with him, misſed it in bringing the Ark from Kiriatherim, carrying it in a Cart, 1 Chron. 14 7, whence it came to paſs, that that breach was made upon them, Verſe 10, 11. chap. 15. 13.

So alſo though Jeſus Christ had given in commiſſion

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miſſion to his Diſciples to teach all Nations, Mat. 28. 19, *to Preach the Goſpel to every Creature*, Mark 16. 15; *yet ſome of his Diſciples Preach to none but the Jews only*, Acts 11. 19. *So that not only have Gods people ſometimes left undone what they ſhould have done, but at ſome other time they have done what they ſhould not.*

And if ſuch men of God as have been hinted at, have thus miſcarried, it may not ſeem ſo ſtrange that I, who (as Gideon *ſaid*, Judg. 16. 5.) *am the leaſt in my fathers houſe ſhould miſtake this matter. And the caution the Apoſtle* Paul *gives*, 1 Cor. 10. 12, *is worthy to be remark'd*, Let him that thinketh he ſtandeth, take heed leſt he fall.

Inſtances might alſo be given concerning many, of their pleading for that ſometimes, of which they have afterwards been aſhamed, and have publiſhed their recantations for. But I ſhall not now ſpend time in giving an account of them; I only mind this, to prevent the ill improvement that otherways ſome might be ready to make of this wherein I am concerned; and that perſons might by others harms learn to beware. For (as one ſaith) There is nothing more eaſie than to err, and that there is no man but errs ſometimes: *whence it is, the caution is ſo ſeaſonable, which the Apoſtle gives*, Gal. 6. 7, Be not deceived, &c. *a caution di-*

rected to them who desired to be under the Law, Chap. 4. 21. *And who observed days*, &c.

It is well known how men have cryed out against such as having sometimes owned and practiced as they do, and do leave off, endeavouring to blacken them all they can, that so they might by rendring them odious, hinder them in their undertakings for God. The carriage of the Papists *towards* Luther *and others, have been famous (or rather infamous) herein. And I have not escaped the lash of the Tongue, in respect of what hath befallen me in the matter of Sabbath-keeping, &c. some men (on the account of my leaving off the practice) carrying it towards me, as if their Tongues were their own, and there were none to controul them. But as* Paul *said*, 1 Cor. 4. 3, It is a small thing to be judged of mans judgment. And I know the wrath of man works not the righteousness of God, *Jam.* 1. 20. *And seldom (if ever) is the issue according to the expectation of Slanderers or Revilers. And through the help of God, I have been able to spread it before him, and to leave it to him, who judgeth righteously.*

I have two things to speak a little to, and then I shall give the Reader leave to peruse the Book it self.

The first is concerning some words used by me in my Book, titled, A Beam of Sabbath-Light, &c.

&c. *The ſecond is concerning the charge of Self-ſeeking, that hath been laid in againſt me, on the account of my leaving off the obſervation of the Sabbath.*

1. *Concerning ſome words uſed by me in the foreſaid Book, about which Sabbath-keepers have kept no ſmall ſtir; deſigning (poſſibly) thereby to raiſe ſo much duſt, as might prevent the diſcovery of their ſhadowy Sabbath to be no appointment of Jeſus Chriſt to the Chriſtian-Church. The words I mind are theſe, That I did believe my heart was ſtrongly ingaged by the Lord to ſpeak what I did, in that Book I writ for the Sabbath. The ſubſtance of which words are in the firſt page of that Book, and in ſome other places there are words of like import, which alſo by ſome are inſiſted on.*

Now I do acknowledg, that I did verily judg, that the thing I practiced and pleaded for, was a truth to be owned and practiſed by Chriſtians in this day; and therefore I ſpake as I did. For I underſtanding but little concerning the notion ſometime before, when by converſe with ſome perſons, and reading ſome Books, I was corrupted in it, I not ſeeing the errour of it, but taking it for a truth, did think I was taught it by the Spirit of Truth, and that my heart was ingaged by the Lord to ſpeak for it as I did: As who is there amongſt Chriſtians, that judg otherways of what they receive under the notion of Truth?

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So that the words have no more in them than what is virtually contained in the practice of all Christians, that make any conscience of what they own or practice, with respect to God or his Worship; and my denying the thing now, hath no more in it than what is also virtually contained in the change of any Christians judgment, when they reject as an errour what before they through ignorance or inadvertancie, owned and practised as Truth.

And that I was mistaken in my judgment in this matter of Sabbath-keeping, I do verily conclude from that Text amongst many others, John 16. 14, *where the Lord Jesus is speaking of the work of the Holy Spirit he had promised to send to his Disciples, which he saith, should receive of his, and should shew unto them. Now unless this Sabbath can be proved to be of this complexion, that is, to be from the Lord Jesus Christ (which I conclude cannot be done by any); then doth not the Spirit of Truth shew it unto any of Christs Disciples. He that undertaking in this work shall be able to shew that this Sabbath is Jesus Christs, and so doth belong to Christians to observe, may well be accounted the Phœnix of the day and age he lives in.*

2. *For the charge of Self-seeking laid in against me by Sabbath keepers, in my leaving off the observation of the Sabbath; though I freely acknowledg I have attained but a little, nor am*

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lable to give ſuch evidences as poſſibly ſome others may be, whoſe attainments are great in Goſpel-diſcoveries; yet ſo have I indeavoured to carry it, and particularly towards Sabbath-keepers, that I might give them no juſt occaſion for a charge of that nature. And they have inſiſted on ſuch a thing contrary to as clear evidences, as ordinarily offer themſelves from the People of Chriſt in the preſent day, and that both in ſpirituals and temporals.

For as many of them, with others alſo, know in their Conſciences, how I have ſerved the Lord in my attained to meaſure in the work of the Goſpel, labouring night and day in the way of a calling, that I might make the Goſpel of Chriſt without charge; ſo alſo do they know, how even by Sabbath-keepers I have been oppreſſed; for having occaſion to imploy ſeveral of them, I have been neceſſitated (to give them content) to pay them for their keeping their Sabbath; yea, ſeveral of them for ſeveral years, though they pretended to keep it in conſcience to God, and this whileſt I ſerved them Gratis. And when it was known that I ſcrupled Sabbath-keeping that I might cut off occaſion from them that were in Communion with me, I did often in the preſence of many witneſſes tender, that I would forbear to labour on their Sabbath (even as Paul *ſaid,* I Cor. 8. 13, *he would forbear to eat meats) yea, if it were during my Life, ſo that might*

I be left to the liberty of my judgment to think of the Sabbath, as now I did: I now thinking it to be but an antiquated ſhadow, I would as to practice keep it, that ſo I might cut off occaſion from them. The which conceſſion of mine would ſerve to no purpoſe at all to ſatisfie them, though yet ſuch conceſſions are rarely denyed amongſt any that profeſs the name of Chriſt in the world. And I ſincerely profeſs, I had a deſire to proceed on in an abſtinence from labour, if that would have ſatisfied them, that I might thereby give an evidence of my not ſeeking after worldly advantages, in my leaving off the obſervation of the Sabbath. But I am much perſwaded now, that God withheld them from accepting theſe tenders, that ſo I might be wholly freed from the ſnare in which I had been taken. However it may be ſeen by what hath been minded, what little ground they have to charge me with Self-ſeeking in this matter.

Theſe things are minded, that the People of God may underſtand the Truth, and God might have the Glory, not in a way of fleſhly boaſting, the Lord knoweth.———

John Cowell.

THE

Snare Broken, &c.

SECT. I.

IN ſpeaking to the matter propoſed, (*viz.*) my leaving off the Obſervation of the *Sabbath* of the Firſt or Old *Covenant* (after I had been in the practice of it for well-nigh Thirteen years), I ſhall do theſe Two things: Firſt ſhew what was leading to it. Secondly, ſhew what was effective of it.

The things that were leading to it, were ſome of them more remote, others of them were more near: thoſe that were more remote, were ſo, not only as with reſpect to time, but alſo as to operation. Yet were theſe alſo uſeful in their ſeaſon and kind, for the producing the Effect, *&c.*

And I begin with the Firſt, And in order to it, do give the *Reader* to underſtand, That about the beginning of the year 1661,

(my affections out-running my judgment), my foot was taken in this *Snare*; and I began to wander in this by-path. And I continued (not meeting with the trouble I met afterwards about it) till the year 1664; And then understanding into what most desperate, dangerous, and pernicious Principles and Practices, several Sabbath-keepers were rushing, I was greatly troubled. And for many of the persons concerned, they were no small ones neither amongst that People, as *Thomas Tillam*, *Christopher Pooly*, *Edward Skipp*, *John Fox*, &c. who in their Principles, yea, in their Practices too, with respect to their Conversation, were become vile with a witness. And in their Principles, yea, in their Practices too, as with respect to the Worship of God were marvellously Corrupted; Pleading, as for the Sabbath, so also for *Circumcision* (which they also practiced), and for the Observation of the whole *Law*: Yea, even to *Offerings* and *Sacrifices*, as may be seen in the Propositions and Queries of *Christopher Pooly*, and *Edward Skipp*, printed 1664. From which Piece of theirs Published to the world, I shall here insert some few particulars, to shew how marvellously they were Corrupted, as I said before concerning them.

1. Concerning *Circumcision*, thus they write,

write, *page* 7, by way of Question (which way of writing by Questions they tell us, *page* 3, Is to illustrate the things Asserted by them in their Propositions), Whether if they (speaking of the *Gentiles*) shall enjoy *Abraham*'s blessings, they are not bound to *Abraham*'s Covenant of *Circumcision*? *Gen.* 17. 9, 10, 10 thus 5. And *page* 8, thus they further Question; Whether the *Gentiles* can prove their right to these Priviledges mentioned *Rom.* 3. 1, 2. Chap. 9. 4, 5. being *uncircumcized*, seeing that was the Sealing-work of *Abraham*'s Faith? *Rom.* 4. 11. And *page* 12. They write further concerning it, thus: Because it proveth (say they) *Abraham*'s Spiritual Seed to be his Seed, inasmuch as that was one of the steps of his Faith, in which step of *Circumcision* his Seed ought to walk, that would prove themselves to be such, *Rom.* 4. 12. *John* 8. 29.

2. Concerning the Re-building of the Stone-Temple at *Jerusalem*, and the restoring the *Priest-hood*, *Service* and *Sacrifices* of the *Law*, thus they write, *page* 4, *There shall be* (say they) *a Re-building of the Temple, and a restoring all the Ordinances, Laws and Service to them* (meaning the *Jews*) *again, together with the Priest-hood and Sacrifices.* And in *page* 10, thus they question

further, *How it can be proved that Christ was a Sacrifice for sins of ignorance or infirmity, such as the Sacrifices of the Law were only appointed for? or where there is in all the New-Testament any Prohibition of Sacrifices for these sins for which the Lord required them in the Law.*

3. Concerning the Land of *Canaan*, thus they write, *page* 4, *There shall be a dividing the Land of* Canaan *by lot to the righteous* Gentiles *who keep the Law, as well as unto the Tribes*, Ezek. 47. 22. *For they are to enjoy it by virtue of the Covenant of God made with* Abraham *on their behalf*, Gen. 17. 5, to the 15. And concerning themselves, thus they write in *page* 6, *That they are willing to depart out of their own Country, and to follow the Example of their Father* Abraham, ——— *seeking their Inheritance in his Land, as being right heirs thereunto.* ——— *resolving to seperate themselves from all persons, even their nearest Relations, that are not fitted by the Lord* (as they phrase it) *to follow him*, —— *knowing that no uncircumcised in heart and flesh, neither any that are unclean, shall inherit any part in that possession of* Canaan.

4. Thus they write concerning themselves, as with respect to their owning the whole *Law*, p. 6, That they do universally own every one of those Laws given in Mount

Mount *Horeb*, Mal. 4. 4, with due reſpect to time and place; and have begun to engage themſelves thereunto by *Circumciſion*, and by lifting up their hands unto the moſt High in a perpetual Covenant, never to be forgotten. Much more do they ſpeak touching theſe particulars; which for brevity ſake I here omit; and ſhall iſſue the matter for the preſent concerning them, with this paſſage of theirs, *page* 5, which to me is very obſervable; and it concerns other Sabbath-keepers ſomewhat more, eſpecially that were not of the ſame Confederacy with them, who are ready at every turn almoſt to charge ſuch as comply not with them in their Notions, that they lay ſtumbling-blocks in the way of the *Jews*, hindring their Converſion; and even ſo do theſe inſinuate concerning them, and ſo pay them in their own Coyn; their words are theſe: *This remnant of the Womans Seed, who keep the Commandments of God, and the Faith of Jeſus, muſt lift up a ſtandard for the people, even for the Ancients of God; which can never be done till they ſet themſelves with purpoſe of heart to practice every part of the Law of God, that they may without breach of any part, beginning in the right order appointed by the Lord himſelf, which was Circumciſion*, Gen. 17. Exod. 12. 43, 50. *For it is not enough to own*

Nine Commandments, and after that the Tenth, even the Sabbath of the Lord God, that will take away their ſtumbling, while Circumciſion, and generally all the reſt are thrown away with the conceit of a Ceremony. Oh how ſad a thing will it be now in this day (ſay they), *that their infidelity and hardneſs of heart, ſhould lye upon the account of ſuch as break the Commandments themſelves, and teach others to do the ſame!* Thus have I given a brief account of ſome of the things that ſhewed forth themſelves in theſe men, upon the account of which I was ſo troubled, as before I mentioned. And I being ſo troubled as I was, I could not well forbear, without bearing teſtimony againſt their pernicious ways, which I did in a Book Titled *Divine Oracles*: Though yet notwithſtanding this Eminent warning of the Direct Tendency of this Sabbath-keeping, I therein ſpake for the Sabbath, which with my former Work of that kind, (*viz.*) the Book Titled *A Beam of Sabbath-Light*, (which hath ſince proved a heavy Beam to me), I heartily repent me of. And I have good hope, through Grace, that the remembrance of my miſcarriage therein will be ſo ſanctified of God to me, that it will be an humbling conſideration to me whilſt I live.

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SECT. II.

BUT though I was troubled, as is above mentioned, yet I kept on in the practice still without much more trouble, till about the year 1668. And then taking notice of the confusion that was amongst Sabbath-keepers in respect of their keeping of their Sabbath, I was again troubled. I observed an aptness in them (as it is in too many others) to cry out against their Dissenting Brethren for being in confusion in *Babylon*, (as it is usually phrased) for a non-compliance with them in their Notions, whereas they themselves are in as much confusion, if not more than most others, who are the men of their indignation. The confusion intimated was about their diverse beginning and ending of their Sabbath, some of them beginning to rest at Sun-set on the Sixth day, and returning to their labour at Sun-set on the Seventh day. Others of them not beginning to rest till after Sun-set, at the shutting in of the evening-light of the Sixth day, (which is known to be ordinarily an hour or more after Sun-set) and these not returning to their labour

till about the same time on the morrow. So that it may be rightly concluded, that the one part keep part of the Sixth day, and part of the Seventh for their Sabbath, or else that the other keep part of the Seventh day and part of the First for their Sabbath.

And in the judgment of the one part (if they would judg righteously, and interest did not sway them) they must judg that the others do work part of the Seventh day, and rest part of the First; whilest the others have the same ground to judg concerning them, that they do rest part of the Sixth day, and work part of the Seventh, or else it must be thought that God did not set bounds to the Days, that they might be known in their beginning and ending. Or otherways as the complement of the whole, it may be thought that these men do not know the Seventh day from the Sixth, nor the First; and so all the stir they make in the world, and with the Churches about their Seventh-day-Sabbath, seeing they know not which is the Seventh day (as their practice demonstrates) is not worth a rush, but instantly falls to the ground.

And before I pass further on, some further instance may be here (I judg) seasonably given, by which it may appear, how that from the Principles of some of them

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(as well as from their practices above minded) it cannot be known which is the Sabbath-day. For one Mr. *Gretrix* a Sabbath-keeper, who lives not far from the Town where I live, holds and pleads that our Lord Jesus Christ rose from the dead on the Third day of the week, the day we vulgarly call Tuesday, while the most part of them hold he rose on the First day of the week, the day vulgarly called Sunday. The reason he gives for his conceit, I have here no reason to mention. Which if it were true (as it is manifestly false, *Mat.* 28. 1. *Mar.* 16. 2. *Luk.* 24. 1. *John* 20. 1.) then this Sabbath were to be kept (if at least we had any thing to do to keep it) on the day vulgarly called Monday. For its evident that our Lord rose the very next morning after the Sabbath, as the above-mentioned Scriptures do fully express. So that if their Principles be but considered, how opposite they are one to another, it cannot be gathered from them, which day of our week is to be kept for the Sabbath-day, though as I said before, they make such a stir about it as they do.

Some of them make small account of the difference that's amongst them in their divers beginning and ending of their Sabbath; yet without doubt there is an open and publick breach of their Sabbath, on the

the one hand or the other. Neither do I, nor can I see that he that works at mid-day on the seventh-day, any more breaks their Sabbath, than the one or the other of these may be thought to do. For, first, its without all peradventure that the first and last hours of the Sabbath were as truly a part of the Sabbath, as the hour of mid-day. And, 2. It's not to be doubted, but that when God appointed *Israel* the observation of the Sabbath, he appointed a direct beginning and ending of the Sabbath. And thirdly, it is not to be questioned, I judg, but that God appointed it in its beginning and ending to be alike to all. Therefore (as I now see) it were but reasonable for these men to come to a consistency amongst themselves, before they endeavour to obtrude their raw notions upon others. And before they make such clamors and out-crys against their brethren for dissenting from them; especially considering how many of them do make it such a corner-stone for Church-fellowship, that they not only deny, but also cry out against communion with their brethren for not conforming to them herein.

But to return to what was my concern herein: Though I was troubled about this their confusion as before I minded; yet I continued in the practice of this Sabbath-

keeping

keeping notwithstanding, and yet made Conscience of its observation. For length of time having so riveted it upon my spirit as it had, I was not without much ado brought off it. Yet hereby was I made to judg the more tenderly (as also I was upon the account of the things minded in the former Section) of my dissenting Brethren, and to delight more in communion with them, and in moderation towards them; which from the beginning of my entertaining the notion, I had been careful concerning, to the which I believe God graciously disposed my heart, in order to my return in his own time.

And therefore considering this effect, thus produced in my serious consideration of the forementioned particulars, I account these things as leading to my leaving off this Sabbath-keeping, though more remote both as to time and operation: for as yet I made conscience of the observation of this legal sign, or shadow, as is above particularly noted.

SECT. III.

And thus things stood with me, till about the year 1671, and then the sad tendency of this Sabbath-keeping more clearly shewed forth it self. The consideration

tion of which (God graciously assisting me) I set my self seriously unto. And whereas the things before minded did prove leading to my leaving of this practice, though more remote, this was leading much more near; as it was more near for time, so also for operation.

Now that which about this time shewed forth it self, was of a Sabbath-keeper in the Town where I live, (and she hath more fellows abroad,) a Sabbath-keeper so strict in her Sabbath-keeping, that few others of them (if any at all) do match her for her zeal therein; who is gone so far in her owning of the Sabbath, and the Law whence the rule of it is taken, that she shames not openly to disown the Gospel, and the Lord Jesus Christ the Author and revealer thereof; and in the greatness of her Apostacy and Degeneracy, denies the Lord Jesus Christ to be the Messiah and Saviour of the World; having cast out of her Bible the whole New Testament of our Lord and Saviour Jesus Christ; disowning all those Writings from the beginning of *Matthew* to the end of the Revelation, having in her Bible only those from the beginning of *Genesis* to the end of *Malachi*.

Now when I came to understand this, I was put to a very great stand indeed, and from

from this time was I made to queſtion, and as following thereupon, to ſcruple the practice very much; as who that fears God, and loves the Lord Jeſus Chriſt, can think but I ſhould? and henceforth I determined to call the practice into queſtion again, and to ſift it throughly; which I did with conſcience, care and circumſpection, determining not to lean to my own underſtanding, which now I began to fear I had done too too much before, when I firſt took upon me the practice, as indeed I judg too too many do to this day, that are yet in the practice of it. And that I might find out the truth, the truth as it is in Jeſus, *Epheſ.* 4. 21, I applied my ſelf to him, and to an attendance upon him my Soveraign Lord, who is made head over all things to the Church, *Epheſ.* 1. 22, in the uſe of ſuch means as I did then, and do ſtill judg was proper in the caſe, and was ſuiting with the will of my Lord and King. The which in particular is ſpoken of in the progreſs of this Diſcourſe.

Some Sabbath-keepers concerning the matter before minded, have replied, that this proves nothing againſt their practice, that ſome have fallen that are Sabbath-keepers. For ſay they, in our times, even as in former ages, ſome have turned away from Chriſt, that have not been Sabbath-keepers,

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that only professed such things as we hold for undoubted Verities, as Gospel-separation, Baptism, &c. To the which I answer, That in no shew of reason can these things be thought to be leading to such Departures from the Lord Jesus, as some have been guilty of either in our times, or in times by-past. For these things we have in the Gospel, in the Writings of the New Testament, and so are to be proved from the words of our Lord Jesus, and his holy Apostles (as if need were might be abundantly demonstrated) but for this Sabbath-keeping, there is not a word that may warrant the Churches of the Gentiles, or any one person in particular, that from among the Gentiles are turned to God, (which are the Scripture-Phrases, *Rom.* 16. 4. *Act.* 15. 19. and which only reach our case in this matter) to take up this practice, either from the Lord Jesus Christ or any of his Apostles. But usually we are sent to the Law, and so to *Moses*, (*For the Law was given by Moses*, Joh. 1. 17.) and so to *Sinai*, and so to the first or old Covenant, the Covenant that genders to bondage. *Gal.* 4. 24, 25. And here lies the danger, and hence it is that I conclude, that it is leading to such departures from the Lord Jesus, spoken of before. The practice carries it in its womb, &c.

And

And though I do verily judg, that many Sabbath-keepers, that are turned (in respect of their Sabbath-keeping) from the Gospel to the Law, and so from Christ to *Moses*, thereby exposing themselves to great danger, do yet notwithstanding in other things own Christ truly, and love him dearly; yet is the principle of their Sabbath-keeping not a jot the better therefore. God doth, and will keep his Covenant-people from such a total departure from him, *Jer.*32.40, though they may, and oft-times do err and go astray, and close in with that that makes work for repentance and the Physician of Souls.

And indeed the wretched Creature in our Town doth not deny but that Sabbath-keeping was leading to her, as with respect to her denial of the Lord Jesus. For another Sabbath-keeper of our Town being under question about his Sabbath-keeping, went to question with her; and amongst other things proposed this to her, Whether she thought that her keeping the Sabbath were leading to her disowning the Lord Jesus Christ, or no? and when she would not directly answer him, (knowing, I judg, that he was under question concerning it) he told her that if he thought the practice were leading to such a thing, and were of such a nature (or words to this purpose)

poſe) he would never keep another Sabbath. To whom ſhe replied, that then he would not be a Sabbath-keeper long. In which words, doubtleſs ſhe gave a full intimation of her mind, and of what was her own experience in the caſe.

Somewhat of a like nature, and as leading to the ſame thing, hath ſhewed forth it ſelf in others that may here I judg be ſeaſonably inſerted. And this not ſpoken of, and known to a few privately, but publiſhed to the World by *Chriſtopher Pooly* and *Edward Skipp*, in their Propoſitions and Queries mentioned in the former Sections; who in page the ninth of that their Book, ſpeaking of the Apoſtle *Paul*'s words about Circumciſion, they ſpeak as though he had contradicted himſelf in what he had ſaid about it; ſpeaking thus concerning it.

One while (ſay they) he ſaith, *If a man be circumciſed, let him not become uncircumciſed*, 1 Cor. 7. 18. *And that circumciſion is nothing.*———And yet to the *Galatians* he maketh ſuch a buſineſs thereof, as though Chriſt ſhould profit a man nothing that was circumciſed; and more to this purpoſe do they ſpeak there concerning the Apoſtle, which for brevities ſake I forbear to mention at large. That that is to be noted in the paſſage, is how contemptuouſly they

ſpeak

ſpeak of the holy Apoſtle in theſe words [*maketh ſuch a buſineſs thereof*], their words being ſpoken in a way of contempt of him and of his words. Surely well might the Apoſtle ſay to the *Galatians*, as he did concerning the legal preachers in his day, *Gal.* 4. 17, (of whom theſe men are imitators) they zealouſly affect you, but not well; yea, they would exclude us (as it may be read), that you might affect them. And ſo would theſe men have done, if poſſibly they could, as their words and actions did clearly ſhew. We read alſo in *Euſebius* Eccleſiaſtical Hiſtory, *lib.* 3. *chap.* 24. of the *Ebionites*, who *Euſebius* noteth to have obſerved the *Jewiſh*-Sabbath (as he calleth it), and other Ceremonies of the *Law:* That they rejected the Epiſtles of *Paul*, accuſing him that he fell from the *Law*: ſo that earlier or later, no better hath it fared with the holy Apoſtle and his Writings, than to be contemned and rejected by men of this Complexion; yea, the Lord Jeſus himſelf now ſpeeds no better, nor the Writings of the Evangeliſts, that give an account of his Life and Miracles, as is manifeſt amongſt us in the place where I live, according to the inſtance given in this Section.

SECT. IV.

ANother thing that was leading to my leaving off this practice, as a thing more near, both as to time and operation, was my calling over and seriously considering the principle of most, if not all Sabbath-keepers; Which they plead for in their ordinary discourses, which they assert in their preaching in their Assemblies; which is also published in Print to the view of the world, by Mr. *Edward Stennet* and Mr. *William Sallers* (as I have seen), which is of the penalty of death its being in force, for the prophaning the Sabbath (as they phrase it). Its true, I had knowledg of this Principle being owned by many of them, while I went on without scruple in the practice of Sabbath-keeping: yea, I had read Mr. *Stennet*'s Book, Titled *The Seventh-day is the Sabbath:* wherein its stated and pleaded. But my soul was not so touched in consideration of the thing, as it hath been since I came under scruples concerning it. And I solemnly profess, I cannot but wonder how any man, having any, even the least fear of God before his eyes, or upon his heart, should give any, even the least entertainment

tertainment to such a desperate and sanguinary Principle. For verily threatnings and slaughters are breathed forth in it, against the Disciples of the Lord Jesus, as ever they were by *Saul*, *Acts* 9. 1.

Now in that Mr. *Stennet* hath spoken somewhat particularly concerning the thing, I judg it meet to consider what he hath offered in the case: and in that he hath printed and published his Notion to the world, he cannot think it much (I judg) for any so to do. And in that it had a great influence upon my spirit, and was so leading to my leaving off the practice of this Sabbath-keeping, as it was, it will not be thought much by considerate men (I judg) if I do touch upon it, though I acknowledg it to be an unpleasant string, *&c.* wherein as occasion offers it self, I shall speak somewhat also to what Mr. *Sellers* offers touching the same thing. And I shall begin with that notable speculation of Mr. *Stennets*; pag. 50, of the forementioned Book, where he saith, *That all the Ten Commandments had the penalty of death annexed to them to be inflicted by the Magistrate, which* (he saith) *is an evident distinction between moral Laws and Laws Ceremonial: for there is not* (he saith) *one Ceremonial Law that hath the penalty of death upon it to be inflicted by the Magistrate.* And

pag. 53, he saith, *In that the Sabbath hath the same penalty that the other Nine have, it convincingly proves the morality of it.*

Now before I come to the matter in this conceit I intend more especially to speak to, I shall speak somewhat concerning the word *moral*, that is so much insisted on by persons of this perswasion, who (many of them at least) in their ordinary discourses, do use it so much, as if they had learnt but little else than the bare word *moral*; when as many in my knowledg when they have spoke the word, have spoke they knew not what, neither understanding the notion, nor common acceptation of the word; neither do their leaders (as I know of, by any thing they have published) offer them any help in this matter, though they themselves use the word in their writings very oft, as if with respect to their Sabbath (about which it is so much used), the term would prove the tenure.

Now on mature deliberation it seems strange to me, that they do not speak something of it. *First*, That their followers might not speak (in their speaking so much of it) they know not what. And *Secondly*, It were but reasonable, seeing it is not a Scripture word, that they should speak to it, giving some account not only of the word

word they use so much, but also for their use of the word; for many will not easily be perswaded that they have a liberty beyond other men in the use of words in their discovery of their notions. *Thirdly*, For that they make such a stir with other men in their answering their writings about the use of words, frequently concluding, that what is against their Principle, is not according to the *form of sound words*. Which form of sound words, is to be understood of Scripture words. Now it is but reasonable in that they insist so much upon this word, which is not a Scripture word (but was brought into the discourses of Christianity, by *Popish* School-men, from the Schools of Philosophers, and some Learned men think it had been well if they had never done it); that they take care to open their meaning in their so much using the word, lest it should be thought by some, that they go about herein to beguile through Philosophy, &c. against which Christians are cautioned, *Col.* 2. 8. *Fourthly*, In that, in the judgment of some of them, it is a matter of very great importance; so great, that it is very dangerous to miscarry about it. For Mr. *Sallers* saith, (if he be in this to be believed) *page* 45, of his examination of Doctor *Owens* Book: *That men may as well talk*

of more Gods than one, as of more moral Law than that of the Ten Commandments, and at ſom it will be proved. Now if this be ſo, there had need to be great heed taken about the uſe of the word, and the applying it to commands; and ſomewhat had need be offered by ſome of them to inform the leſs knowing about the word, that they may not miſcarry about a matter of ſuch moment as this is now made to be by theſe words; and if it be ſo, then hath Mr. *Stennet* tranſgreſſed egregiouſly, as I ſhall ſhew in its proper place, about his evident diſtinction, *&c.*

But yet for all this of Mr. *Sallers*, it doth not appear to me to be ſo dangerous a thing; for the word not being a Scripture word, men have taken the liberty to enlarge, or ſtreighten it as they have ſeen ground in their own underſtandings ſo to do: and yet hetherto have not men that have underſtood the word as well as Mr. *Sallers*, ſo eſteemed of one another as concerning the uſe of it.

Now the word and its ſignification we have in our Dictionaries both *Latine* and *Engliſh*, where we are told that it ſignifies, of, or belonging to good manners, or pertaining to manners or behaviour. And by the Learned is ſometimes confined to the

Precepts

Precepts of the Second Table (as they are commonly called). And if we consider from whom the word was taken, (*viz.*) from Heathen Philosophers, as before was noted, who were ignorant of the Worship of God, it cannot well be stretcht any farther. But yet if it may be (as by many it is) applyed to matters relating to the Worship of God, unto which Sabbath-keepers usually apply it: then, notwithstanding any thing I can see in the signification of the word, by Mr. *Sellers* leave, every Precept given of God by *Moses* to *Israel* of old was, a moral Precept: for it did belong or appertain to their good manners to keep and observe all Gods Commandments, Statutes and Ordinances, yea, even to a tach of the Tabernacle. And so also is every Precept given by Jesus Christ unto his Church and People, relating to his solemn Worship; for it belongs or appertains to our good manners to observe all things he hath commanded, *Mat.* 28. 20. But for the word in the present use of it, it's usually taken to signifie all such commands as are accounted invariable and perpetual, as being before the Law (*viz.* as given at Mount *Sinai*), under the Law, and since the Law; being the same under the several administrations the Church hath passed, from the beginning of the world down to

our times, &c. many accounting all the Ten words to be of this nature (whereas many others gainsay it), yet with this distinction, that Nine of these words are purely moral; whilest yet they account the Commandment about the Sabbath, but moral positive, &c. but the present Sabbath-keepers do not (as I know of) distinguish thus concerning it; but oft use the word on all occasions, crying moral, moral: possibly for this end, (many taking the word to signifie in a large sense, that that is invariable and perpetual,) that they might catch them thereby (as fish in an evil Net), and without seeing the hook under the bait, might swallow down the Sabbath the more easily; they having gilded and sugred it with this word moral: when as for all the noise, a principal ingredient is wanting, (*viz.*) a command from the Lord Jesus for the observation of it, concerning which somewhat is spoken afterwards in the progress of this discourse.

SECT. V.

I Now return to the passage in Mr. *Stennets* Book before set down *That all the Ten Commandments had the penalty of death annexed to them, to be inflicted by the Magistrate,*

ſtrate, which (as he ſaith) *is an evident diſtinction between moral Laws, and Laws Ceremonial; there being not one Ceremonial Law* (he ſaith) *that hath the penalty of death upon it to be inflicted by the Magiſtrate:* which if it be ſo (and ſo it muſt be, or elſe he is groſly miſtaken), then have we more moral Laws than the Ten Commandments, concerning which Mr. *Sallers* ſaith, as is before ſet down, *That men may as well talk of more Gods than one, as of more moral Laws than the Ten Commandments:* And then for inſtance, is that a moral Law, and ſo according to the judgment of Sabbath-keepers, an invariable and perpetual Law? given *Exod.* 19. 12, 13, where we have the Lord ſpeaking thus to *Moſes*, the then preſent Magiſtrate, *And thou ſhalt ſet bounds to the people round about, ſaying, take heed to your ſelves that ye go not up into the Mount, or touch the border of it; whoſoever toucheth the Mount ſhall ſurely be ſtoned*, or ſhot through, *whether it be man or beaſt it ſhall not live.*

1. That this was the penalty of Death, the word evinceth.

2. That it was to be inflicted by the Magiſtrate, is evident by the words, *ſhall ſurely be put to death*; words frequently uſed in that reſpect, *Exod.* 21. 15, 16, 17. & 22. 19. *Levit.* 20. 2, 9, 10, 12, 13, & 24. 16, 17, 21.

21. For when death by the hand of God is signified, it is so frequently in these words, *Shall even be cut off from his people*, Exod. 30. 33, 38. Lev. 7. 20, 21, 25. 27, and 17. 4, 9. By these words also it is manifest, that it is death, to be inflicted by, or at the command of the Magistrate, *Shall be stoned*, &c. See *Lev.* 20. 20, 27, and 24. 14, 16, 23. *Deut.* 13. 9, 10, and 17. 5, 6. The very penalty to be inflicted by the Magistrate, or at his command upon the Sabbath-breaker, *Num.* 15. 35, 36, and that for *gathering sticks*, vers. 32, which, as may be noted by the way, may give great occasion to such as now pretend to keep this Sabbath to look to themselves; who, some of them work weekly, as hath been made to appear, while others of them pretend to keep the Seventh-days Sabbath: and then again, the other work while the former pretend to keep the Seventh-days Sabbath. And this is done by them after many reasonings between them about it; so that neither can pretend ignorance concerning the practice of the other.

Now upon Mr. *Stennets* discourse it roundly follows: Firstly, that the Law above recited, is a moral Law. Secondly, that therefore we have more moral Laws than the Ten Commandments, and therefore according to Mr. *Sellers* judgment he is guilty

of——

of——And Thirdly, that there are Legal holy places, as well as Legal holy-days (though the Temple at *Jeruſalem* be deſtroyed, and not yet again by *Thomas Tillam* and his confederates re-builded), which as it interferes with what the Lord Jeſus ſaith of holy places, *John* 4. 21, 23, 24, ſo doth the diſcourſe with what Mr. *Sallers* ſaith of moral Laws.

But to proceed, It doth not appear to me, though I have inſpected it carefully, that about this ſaid penalty, Mr. *Sallers* doth agree with Mr. *Stennet*, though he be pleading for him, and for the penalty in his Book Titled *The Seventh-day Sabbath no Ceremony*, page 8, 9. For Mr. *Stennet* tells us, *That the evident diſtinction between Moral and Ceremonial Laws is, that the penalty of death is annexed to the moral Laws, and that the Sabbath having the ſame penalty that the other Nine have, it convincingly proves the morality of it.* Mr. *Sallers* ſaith, *That though the Law of penalties* (as he phraſeth it) *ſtill remains, yet not as a part of the Ten, neither yet naturally ſubjoyned with them; for as if theſe ſhould fall, the Ten could not ſtand.* To which I reply, If the Law of penalties be not naturally ſubjoyned with the Ten words; and if theſe may ſtand without the penalties, then how are theſe

penal-

penalties the evident distinction of the morality of the Ten words? and how do they convincingly prove their morality? To make these things hang together in good order, will require the skill of both these men.

May that, that is the evident distinction between Moral and Ceremonial Laws, fall? may that, that convincingly proves the morality of a Law, fall; and yet that Law as a moral Law stand? this to me is meer canting, and I judg it will not easily be understood by men unbyassed, of as good capacities as Mr. *Stennet* or Mr. *Sallers*.

I had verily thought, whatever had been an evident distinction of the morality of a Law, and had convincingly proved its morality, had been so naturally subjoyned with that Law, that it must have stood with it; and that it had been so a part of it, as that while this moral Law had continued the evident distinction of it from a Law Ceremonial, that that convincingly proved its morality must have stood with it.

And if it be not so (as we are now informed it is not), then by a just consequence it will follow, that if such a Law be in force before the evident distinction, *&c.* before that that convincingly proves its morality be added to it, then this moral Law before

such

such addition, was but a Ceremonial Law: And if again, this evident distinction, *&c.* should fall, then this Ceremonial Law, which by the addition of this evident distinction was made a moral Law, may without its evident distinction become a ceremonial Law again.

And upon the whole of the Discourse, this will follow by a just proportion, as touching the Sabbath in question, according to these mens judgment, and Scripture-Records, That the Sabbath from the creation of the World, till after the Law was given from the Mount *Sinai*, was but a ceremony. For their judgment is, That the Sabbath was instituted in Paradice: And we read not of this evident Distinction, as added to it, till after the Law was given to *Israel* from the Mount *Sinai*, which is accounted by many to be above Two thousand years.

So that all this while, this Law of the Sabbath (if at least there were a Law for it all this while) wanted its evident Distinction, *&c.* wanted that that convincingly proved its morality. And many wise, sober, pious and peaceable Christians do judg, it will want its evident Distinction of a moral Law, That that may convincingly prove its morality, from this time to the end of the world.

As

As (for ought I can understand) it hath ever since Christs time (which is above Sixteen hundred years) in the Christian Church: So that though the Woman *John* saw, mentioned *Rev.* 17. 6, was drunken with the blood of the Martyrs of Jesus; yet have I not read of any, whose blood was poured out for not keeping of this Sabbath.

But yet if this evident Distinction should be brought in, men will be convincingly taught its morality: And will be made to learn with a witness, the observation of this Sabbath. By this evident Distinction, by this that so convincingly will prove its morality, men will be taught (as *Gideon* taught the men of *Succoth*, by the Thorns and Briars of the Wilderness, *Judg.* 8. 16.) the observation of this Sabbath: That if Gods people will not keep this Sabbath here, they shall be Sent into another World to keep a Sabbath there. Concerning which, if *Phil.* 1. 21, be but seriously considered and dwelt upon, how that *to live is Christ, but to die is gain*, it will sweetly calm the spirit. So that the Christian will say, as *Paul*, *Act.* 20. 24, *But none of these things move me*, &c.

But Mr. *Stennet* and Mr. *Sellers*, both of them tell us (if we may believe them),

That

That the Apoſtle *Paul* confirms all the penalties of the Ten Commandments, 1 *Tim.* 1. 8, 9. Which yet if the Reader mark well the place, he will not find to be true. For the Apoſtle doth not ſo much as mention the Sabbath there, much leſs the penalty: neither can any ſuch thing be gathered from the place. For though the word *Prophane* be in the Text, unto which it's like they have reſpect; yet doth it not follow, that the Apoſtle means Sabbath prophanation: For we read of Prophaneſs in the Law, in other reſpects beſides that, *Levit.* 18. 21, and 19. 12, yea, prophaneneſs to be puniſhed with death, *Levit.* 20. 2, 3. So that the word *prophane* in the Text, proves not what thoſe men would infer from it, (*viz.*) the penalty of Death its being in force, as being confirmed by the Apoſtle with reference to their Sabbath. And if the 11*th verſe* be but conſidered, we ſhall find the Apoſtle there reſtraining the matter diſcourſed upon, to the things contrary to ſound Doctrine, according to the Goſpel of the bleſſed God, committed to his truſt. So that their Sabbath muſt be proved to be of that complexion, or elſe all that's ſaid, will amount to juſt nothing, to ſatisfie ſuch as are reſolved to walk by that rule; which will be found to

be

be a difficult task, let who will undertake it. But before I pass further on, I shall mind a passage of Mr. *Sallers* in this respect, *pag.* 9, of his *Seventh-day Sabbath no Ceremony*; which here I shall but briefly touch upon, because I shall have occasion again to mention it: And 'tis this: *For our not executing the penalty of death,* (saith he) *if we were Magistrates, and yet Sabbath-keepers, you may see our warrant,* Nehem. 12, 15, *to the* 21 verse. And this is brought in, in the midst of his Discourse of the penalty of death, its being in force now in Gospel times, upon the account of the Prophaning the Sabbath (as they stile it). As if the penalty could be in force from *Paul*'s words, 1 *Tim.* 1. 9, 10. And yet that Text of Scripture, *Nehem.* 13, &c. be a warrant that Magistrates should not put to death such as prophane it, *&c.* This holds together like a rope of Sand; or like Mr. *Sallers* pebble Stones in a Halter, he speaks of in his examination of Dr. *Owens* Book, *Page* the *6th.* And he that can reconcile these sayings amongst them, shall be accounted a man of rare endowments indeed: And it needs not much to be feared, what he shall venture upon, but that it will be brought to some issue or other, earlier or later.

SECT.

SECT. VI.

BUT though Mr. *Stennet* pleads for the penalty's being in force, yet, in that they do not execute it, he would not have perſons think there is no reaſon for it; And therefore he gives ſome reaſons for it, *pag.* 52 of his Book forementioned. And the firſt is, becauſe they are no Magiſtrates; whoſe work alone it is (he ſaith) to do it. To which I reply, That diſſenting Chriſtians may hereby ſee to whom they ſtand obliged for the preſervation of their lives, even unto God, and his wiſe and gracious providential dealings; who keeps power and rule out of theſe mens hands. At preſent we are liable to the loſs of our goods, for our diſſenting from the preſent conſtitution in ſome religious obſervations: But were theſe men Magiſtrates, our lives would lie at ſtake, as Mr. *Stennet* himſelf tells us.

The preſent generation chaſtize us with Whips for our diſſenting; but were theſe men Magiſtrates, they would chaſtize us with Scorpions: So that by how much the life is more than meat, and the body than raiment, *Matt.* 6. 25, ſo is the preſent perſecution lighter than theirs would be. And therefore diſſenting Chriſtians have

ground to pray, From such Magistrates good Lord deliver us.

Now if what was minded before from Mr. *Sellers*, should be insisted on in this respect; That for their not executing the penalty of death, if they were Magistrates, and yet Sabbath-keepers; we may see their warrant, *Nehem.* 13. I answer, that this cannot be judged by any that are unbyassed, to be any other than a shift to serve the present turn; in that the times do not favour them, nor their notion. For he affirms the penalty to be in force, as well as Mr. *Stennet*, and insists upon 1 *Tim.* 1. 9, 10, to prove it by, *page* 9, of his *Seventh-day Sabbath no Ceremony:* So that what he offers, cannot be looked upon any otherways than a shift, as I said before. And it is a plain contradiction of himself, as well as of Mr. *Stennet*, who saith, That the true reason why they do not execute the penalty, is, because they are not Magistrates, whose work alone (he saith) it is to do it, as is minded also before. Now if *Nehem.* 13, *&c.* be a warrant not to execute the penalty, then so it was before the Apostle *Paul* writ his Epistle to *Timothy*, which yet was about Sixteen hundred years ago; as also it was before Mr. *Stennets* Book was Printed in 1664, or Mr. *Sellers's*

Sallers's in 1667; in both which Books the penalty is ſtated, as to be in force, notwithſtanding the warrant of *Nehem.* 13. &c.

But if the plea of wilful offenders, and of ſin of ignorance, as Mr. *Stennet* ſpeaks of, and of a day of ignorance when things are out of courſe, as Mr. *Sallers* ſpeaks of, ſhould here be ſtood upon, it will ſerve to no purpoſe; for what in their judgment is requiſite to make up this wilfulneſs, &c. is not once minded. And if they muſt give judgment in the caſe (as they muſt, or elſe all will fall to the ground) then it may be diſcerned by what is pleaded already in this behalf, what ſentence will be given; which is, as in ſo many words we are told by Mr. *Stennet*, That the lives of perſons will lie at ſtake; which paſſage is ſpoken to afterwards, as alſo ſomething more of this talk of ignorance.

And for what is inſinuated from *Nehem.* 13, as if the perſons there minded were ignorant, (as that muſt be inſinuated by Mr. *Sallers*, or elſe the quoting the place is impertinent) whence it was, the penalty was not executed upon them: And as if therefore, were they Magiſtrates, they ſhould not execute it upon ſuch perſons, its clear contrary to the Scripture: For it's

ſaid, *Nehem.* 13. 15, *In thoſe days Nehemiah ſaw in Judah, ſome treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading Aſſes*, &c. And theſe he ſaw, were of *Judah*, *verſ.* 17, 18. So that they were perſons well acquainted with the Sabbath, and ſuch doubtleſs that had kept it, even as their Fathers had for many generations before.

So that if the Apoſtle have confirmed the penalty, 1 *Tim.* 1. 9, 10, Then this of *Nehemiah* cannot be a warrant not to execute it; or if this be a warrant, then hath not the Apoſtle confirmed it: or if the Apoſtle hath confirmed the penalty, and this of *Nehemiah* be a warrant not to execute it, &c. Then by theſe mens principles it follows, That *Nehemiah* and *Paul* are at odds, which is dangerous to conclude: For it is to charge contradictions upon the ſervants of the Lord, in their writing the Scriptures of Truth. Yea, moreover, it would follow on theſe notions, That the Apoſtle who was a man of peace, and preached the Goſpel of peace, and exhorted the People of God to follow after the things that make for peace, *Rom.* 14, was a man ſanguinary in his principles: For he that would not have Chriſtians judg one another about meats and days, *Rom.* 14.

14. 1, 2, 3, 4, 5, 6, 13, would not that they ſhould take away the lives of one another about ſuch ſhadowy things.

SECT. VII.

I Now come to Mr. *Stennets* ſecond Reaſon, which runs thus; becauſe the light of the Sabbath (he ſaith) is but newly ſprung, ſo that moſt people are ignorant of it, and ſo the penalty of death doth not reach them, *&c.* But now to me this reaſon ſeems ſuperfluous; for if they cannot inflict the penalty till they are Magiſtrates, how doth he know but that ſo much time might paſs over them, ere they were ſuch as might ſerve in the caſe? And it had been well done of the Author to have acquainted us (if at leaſt he knows himſelf) what time might ſuffice in this reſpect.

It's either determined in the Scripture, or left to human prudence; if determined in Scripture, it might be well to have it made known by ſuch as can tell, if any ſuch there be, that perſons may know whereabouts they be, as to the forfeit of their lives, that ſo they may know their preſent work, *&c.*

If it be left to human prudence (*viz.*)

to the prudence of Sabbath-keepers, then they muſt agree better about it than they do about the beginning and ending of their Sabbath, or elſe diſſenting Chriſtians may be like to eſcape the vengeance.

And if the prudence of others ſhould be taken in, in a conſideration of this matter, it may poſſibly be thought no prudence at all to take away the lives of any for not keeping their Sabbath. It may poſſibly be thought to be no more prudence that any ſhould die for denying their Sabbath, than that they ſhould die for denying the Sacrament of the Altar.

But Mr. *Stennet* further tells us, that they can but reprove, withdraw from, and reject thoſe that wilfully profane the Sabbath; but the penalty they will leave to the enlightened Magiſtrates, at which time (he ſaith) there will be very few, if any Sabbath-breakers; for if men (ſaith he) that hold every day alike, can conſtantly keep the Firſt day that hath no penalty upon it, but the forfeiture of a little money; what will they do when their lives ſhall lye at ſtake? To the which moſt deſperate and ſanguinary dictate, I ſhall return a brief anſwer, and ſo paſs on, contenting my ſelf with theſe few remarks at preſent, though much more might here be ſpoken.

And

And I ſay, if to reprove, withdraw from and reject, be all that they can do, then is the matter at an end. For though its ſaid they will leave it to the enlightened Magiſtrate, (as he calls him) yet this will not help at all: For the Magiſtrate muſt be a Sabbath-keeper, or he muſt not; and if a Sabbath-keeper (as how ſhould he be an enlightened one in their judgment elſe?) Then have not Sabbath-keepers done all, when they have rejected, *&c.* For the Magiſtrate muſt execute the penalty, our Author tells us 'tis his work to do it. And if the Magiſtrate be no Sabbath-keeper, it cannot be thought that he will do this drudgery, or be their ſlaughter-man in executing the penalty on ſuch as do not keep their Sabbath, ſeeing he doth not keep it himſelf.

But now if this (ſo called) enlightened Magiſtrate, inſtead of being an enlightened, and indeed ſhould be found to be a blind one, as being gone back from Jeſus Chriſt the true light, to *Moſes* with his Vail, and therefore cannot look to the end of that which is aboliſhed, 2 *Cor.* 3. 6, 7, 8, 11, 12, 13, 14. And if this work cut out for him ſo long before, of killing perſons for diſſenting about a religious obſervance, (as this is lookt upon by Sabbath-keepers to

be) be found to be instead of the work of God, the work of Satan and Antichrist, then will the account be sad that they must give in the day of the Lord Jesus.

And surely if the Gospel of peace be searcht, it will be found to be no otherways, *Rev.* 1. 10, and 17. 6. For though a Magistrate may take cognisance of Murder, Theft, &c. that therefore it concerns him to intermeddle in matters relating to the worship of God; because he may take cognisance of things civil, of things that relate to publick peace and tranquillity, that therefore he may of things sacred, of things relating to the worship of God; and that he may proceed so far, as to put to death such as dissent, and such as dissent about time; which by the most of Christians, (if not all) is accounted to be but a circumstance, and not of the substance of worship; is such a consequence that will ask time and skill to make good. And I think it but reasonable for such as shall attempt it, not only to answer these Scriptures, *Psal.* 72. 7, 13, 14. *Isa.* 9. 6, 7, and 11. 9. *Luk.* 9. 53, 54, 55, 56, and 22. 25, 26. *Gal.* 4. 29, and others of like import: But also those many excellent tracts, written by Christians passing under several denominations, asserting and pleading with great

great evidence for liberty of Conſcience.

And this is very remarkable of our Author in this paſſage, That they can but reprove, &c. (That is as a Church as he intends) the penalty they will leave to the enlightened Magiſtrate, &c. That he ſpeaks the very ſame thing in other words, the Papiſts ſpake concerning their putting the Martyrs to death in the *Marian* days; for they as a Church did but reprove and reject, (and degrade ſuch as were Miniſters) and then turned them over to the ſecular power, that is the Magiſtrate, and then he put them to death. So that the thing is the ſame, only varied in words, one will leave it to the Magiſtrate, the other turned it over to the ſecular power.

So that by comparing it together, we may know its extract, we may know the fire of this diſmal lookt child, putting to death about, and for diſſenting in Religious obſervances in the time of the Goſpel of love and peace. And whereas it's ſaid, they can but reprove and reject, &c. the penalty they will leave to the enlightened Magiſtrate; and that it is his work alone to do it. The notion is forraign to the Text, where putting to death is mentioned, *Numb.* 15. 35. 36. For there we read that the Lord ſaid unto *Moſes*, *The man*

ſhall

shall surely be put to death, all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died as the Lord commanded Moses.

So that the congregation (and this congregation was the Church, *Act.* 7. 38.) did execute the penalty. The Magistrate did but declare the sentence, or if he cast a stone, as another member might do, that was all, for ought we can understand by the place: So far is it off from being his work alone, *&c.*

And for the talk of repentance by the Author or any other, as if means were to be used in order thereto before the execution, it is but talk at random; (as the case of any, may answer the case of the man at least, mentioned *Numb.* 15.) For there is never a word of such an offer to him upon the account of gathering sticks, before his execution. And the Divine Author to the *Hebrews* tells us, *Heb.* 10. 28, *That he that despised Moses law, died without mercy under two or three witnesses.* So that we read not of an offer to repentance in the case; and the offer to repentance, or acceptance upon it, comes in the way of another Covenant, than the Covenant from the Mount *Sinai*; which the Apostle *Paul* tells

tells us, *Gal.* 4. 24, genders to bondage.

And in that it is ſaid, as hath been already minded, that in the time of ſuch Magiſtrates, there will be very few, if any Sabbath-breakers. For if men that hold every day alike, can conſtantly keep the firſt day that hath no penalty upon it, but the forfeiture of a little Money; what will they do when their lives ſhall lie at ſtake? As it gives us to underſtand, firſt the ſtrength of the fancy of the Author; ſo ſecondly, who are eſteemed Sabbath-breakers: Not only ſuch as having kept this Sabbath, and again have left off ſo to do; but others alſo, even ſuch as never owned it: and it's ſaid, their lives will lie at ſtake, *&c.* In which words the Author hath ſpoken out: The Word is indeed a home word, and perſons have no need to complain for want of information concerning the principle and intendment of theſe men.

And if the aſſerting he penalty its being in force be interpreted according to their principle (as righteouſly it may be) that its the duty of all men to keep this Sabbath; then have not only Chriſtians, but Mahumetans, and Pagans alſo, need to look about them; for if they ſhall not become Sabbath-keepers, when theſe men become Magiſtrates at leaſt, the penalty will reach

reach them. And hence it may be guessed at for the present also, what full imployment these Magistrates will have when vested in their office; for if it be but considered how many did suffer in the *Marian* days, and in times before, and now do up and down in the world, for not practising in things esteemed sacred, otherways than in their Consciences they are perswaded they ought to do, and is the will of God they should: It cannot be once imagined, but that hundreds and thousands too of men in the world, will rather suffer than sin against their Consciences; and so make work for these new Magistrates.

But if men should keep this Sabbath, as the Author insinuates some do the first day, for fear of its penalty; what great advantage will it be to him or them? is outward conformity all? Are we come no further yet? If men are otherways perswaded, and yet shall practice for fear of the penalty, what will it amount to, as to their profit, or the satisfaction of others, at last such as are spiritual?

And if men should for fear of this killing penalty, practice the thing, being otherways perswaded, and be quiet a while; yet it cannot be thought it should last long: For such a condition would be found to be

be a very uneasie condition; and it may possibly make men ready on every occasion, to endeavour to set themselves at liberty, and so give disturbance to this new State, and possibly to seek revenge of their Task-masters: But if they should continue peaceable in the practice, yet what hath the Hypocrite gained, when God shall take away his Soul? *Job* 27. 8.

And though the Author both before and after talks of ignorance, as if that might excuse some; yet (as I have said already to the same talk) I take this to be but a shift to serve for the present, in that they have not the opportunity; for who shall be accounted ignorant, and for how long, is not so much as whispered here: and they themselves must give judgment in the case, as I have minded once and again, or else all will fall to the ground; so that indeed this talk of ignorance, &c. is but meer talk, and is not worth a rush. And what means they can use to inform persons other than they have done, I cannot tell, except the executing the penalty on some, as a warning to the rest of the World: For now they practice it, and in their assemblies Preach it, (and the penalty to, as that it is in force, as the penalty against murder is). And they do ordinarily dispute for it; yea,

have

have held publick disputes for it in the Metropolis of the Nation; yea, have in Print appealed to that that was sometime the supream power of the Nation; and longer have their Books been abroad in the World, then was the time from *Israelt* coming out of *Egypt*, (after which and upon the account of which, the Sabbath was given to them, *Dent.* 5. 15.) to the time the man was stoned that gathered sticks on the day, as might be made to appear if need did require: So that what they can do more, cannot easily be perceived.

SECT. VIII.

NOW from all that hath been said, I appeal to the Conscience of the unbyassed and impartial Reader, whether the things minded, and hitherto insisted on, might not well serve, and be as *leading* to my leaving of this practice, which is as much as I lay upon it. And indeed, as the sad Apostasie of the Sabbath-keeper before minded, of all other things that shewed forth it self before to my sight or knowledg, made deep impressions upon my Soul, occasioning more than ordinary sorrow of heart: So also hath their pleading for the Penalty its being

being in force, and the asserting the lives of persons would lie at stake, (if they were Magistrates) for their not closing in with this practice; not upon my own account, though I know I am nearly concerned; for I profess in sincerity, That were I now to be called in question for the thing, I could willingly, (and I have good hope, I should be inabled by the Lord Jesus freely to) sacrifice my life in a testimony against the practice. But this hath, and still doth afflict me sore, That persons pretending to so much of Religion, should not only entertain, but publish to the World such sanguinary notions: That notions more sanguinary (that I know of) are not in the Papacy.

And I cannot but remark the saying of a worthy person in a piece lately Printed, Titled, *Truth and Innocence vindicated*; who in *page* 171, speaks thus, with respect to Magistrates. *When the Magistrate* (saith he) *hath an arm like God, and can thunder with a voice like him: when he judgeth not after the sight of his eyes, nor reproveth after the hearing of his ears: when he can smite the earth with the rod of his mouth, and slay the wicked with the breath of his lips: when he is constituted a judg of the faith, repentance, and obedience of men, and of their efficacy*

ficacy in their tendency unto the pleasing of God here, and the enjoyment of him hereafter when spiritual things in order to their eternal issues and effects, are made subject unto him; in brief (saith he) *when he is Christ, let him act as Christ, or rather most unlike him, and guide the Consciences of men by Rods, Axes and Halters,* (and by stoning say I) *wherennto alone his power can reach; who in the mean time have an express command from the Lord Christ himself, not to have their Consciences influenced in the least by the consideration of these things.*

And the same Author speaking of the afflictions and persecutions set a foot by men against those that dissent from them up and down in the world, in *page* 147, saith, *That nothing is required, but being upermost to make a difference. This is that* (saith he) *that hath turned Christendom into a shambles; whilest every prevailing party hath judged it their duty and interest to destroy them that do dissent from them.* Thus far he, as if he had been speaking to the Reason given, why Sabbath-keepers do not in this day inflict the penalty of death on those that prophane it, which is, as we are told, because they are not Magistrates.

Therefore I advise all persons to stand clear, and keep off from this principle and pra-

practice of this their Sabbath-keeping, seeing it doth inevitably cast persons upon such sanguinary principles; for those that follow the conduct of their principle, are led thus far at least, the same ground being for the one, (*viz.* the penalty) as there is for the other, (*viz.* the Sabbath.)

Its true, That at first if my eyes had been open, I might have seen that from *Tillam*, *Pooly*, *Skipp* and their confederates, which might have made me to have relinquished the thing, considering what it led them unto; yea, if I had but circumspectly considered, as I ought to have done, the principles and practises of others, that yet in all things did not comport with them, who are no small ones neither, in the esteem of Sabbath keepers, it might have put me to a stand in respect of the practice. For a denying to eat Swines flesh, to marr the corners of the Beard, to wear a garment of Linnen and Woollen and other things of alike nature, shewed forth it self, as the direct tendency of this practice. And indeed how it should be otherways with persons of this perswasion I cannot discern, if at least they follow the conduct of their principle (as I said before); for these things are as express and plain in the Law, whence the rule for this Sabbath keeping is taken, as

the Sabbath it ſelf. The ground is the ſame for the one, as for the other; they are all alike legal, and of, and belonging to the firſt or old Covenant or Teſtament, and from whence they are taken, thither they lead back again, as by ſad experience is known here (however it is otherwhere) as in the inſtance before minded is evident: So that the practice is dangerous.

I have oft-times been ſet upon by Sabbath-keepers ſince I left off the practice, in this reſpect; That ſeeing I came under ſcruples as touching the practice, why I did not make into ſome of them, for reſolution in the caſe, before I left off the practice. To whom I have anſwered, That neither was I then ſatisfied ſo to do, nor ſhould I do ſo now, were it yet to be done; for firſt, I had long practiſed it my ſelf, and had alſo ſpoke for it, and therefore had ſome knowledg of the grounds on which it was practiſed. Secondly, I had in the time whileſt I practiced it, converſed with many of them, and knew their grounds for their practice. Thirdly, I had the writings of many of them by me, and ſo could, yea, did conſider what they had to ſay for it; and from all, I could receive no ſatisfaction to keep me on in the practice. But when in the uſe of means proper in the caſe,

caſe, as I intimated before, I gave attendance upon God with care and circumſpection, (wherein I verily judg I was wanting before, which was the occaſion of my fall herein) I attained that great and good ſatisfaction I now through grace injoy; of the which means I ſhall now proceed to ſpeak particularly.

SECT. IX.

THE particulars hitherto inſiſted on, were theſe that were leading to my leaving off this practice; ſome of which were more remote, and others were more near, both as to time and operation; even as I mentioned in the entrance to this Diſcourſe. And I doubt not, but that the impartial, pious, peaceable, and ſpiritual Chriſtian, will conclude they will bear the weight (at leaſt) that I lay upon them. I therefore now proceed to thoſe that were effective of it.

And firſt I did, as was my duty, earneſtly ſeek unto God, and unto God did I commend my cauſe, as I was taught in holy Scriptures, *Job* 5. 8. *Luke* 11. 9, 10. *Phil.* 4. 6. This I did privately, as the Lord, the ſearcher of hearts knoweth, and in the Aſ-

ſemblies of his people, as many of them know and can witneſs.

But the more diligent I was herein, the more did my diſſatisfaction increaſe; for moſt uſually did I come off from the duty with theſe Scriptures, as ſet with weight upon my heart, *Matth.* 28. 20. *Mark* 9. 7, 8. *Rom.* 7. 4, 6. 2 *Cor.* 3. 10, 11, 13. *Eph.* 1. 22. *Heb.* 1. 1, and 12, 18, 19, 22, 23, 24. Sometimes ſome of theſe were ſet with weight upon my heart; other ſometimes, other ſome of them, and ſometimes others of like import, with which the holy Scriptures abound for our learning and inſtruction.

And with care did I turn to them, and weigh them ſeriouſly with my mind, bent through the Grace of God (notwithſtanding my former received notions) to receive and imbrace the truth contained in them.

Yea all thoſe that reſpect thoſe that from among the Gentiles are turned to God, as the Rule of their obedience, relating to the ſolemn worſhip of Chriſt (according to the beſt of my underſtanding in diſtinguiſhing them), did I carefully weigh and conſider: And upon the whole I could not find, that Jeſus Chriſt, who is made head over all things to the Church, by whom God the Father ſpeaks to us in theſe laſt days, whoſe Miniſtration excels in Glory; who is the Chri-

Christians husband, had given to his Churches any command for the observation of this Sabbath, which is particularly spoken to afterwards: and therefore with the mention of it, only I pass it here.

SECT. X.

THE second thing was my diligent reading, and impartial weighing several Treatises that did distinctly treat of the matter in question; not hastily concluding any thing, but taking time to compare one thing with another, and all with the Holy Scriptures, for the finding out of truth: I being about three years under scruples concerning the practice, before I left it off, as some Sabbath-keepers knew, for almost all the time: So that before I cast off the practice, I had time, and did improve it, to search and weigh what was offered both for and against the practice. And of all other writings treating of the subject, The *Exercitations of Dr.* Owen on the Sabbath, were through the blessing of God of greatest use to me: For whose learned, sober, and pious labours in many other respects, as well as in that, I desire with heart and Soul to bless the holy name

of God. For next unto the Holy Scriptures, no writings have been of that use to me, as his have, in several particulars of weight in the Christian Religion; particularly concerning the Deity of the Lord Jesus Christ, and his being a ransom for sinners, in his laying down his life a price of redemption for them; which more commonly is called his *Satisfaction:* Wherein he hath served the Lord and his people, most of any man living that I know of.

Now whilest I was considering of what Dr. *Owen* had written in that his Book, there came to my hand a Book of Mr. *Sallers*'s; Titled, *An Examination of Dr.* Owens *Book:* Which Book of Mr. *Sallers*, I read and weighed diligently, being now under great questionings concerning my former practice; But as the Apostle *Paul* saith, *Gal.* 2. 6, concerning those he had conference with at *Jerusalem*, that they added nothing to him. So I say touching that Book, it added nothing to me, for satisfaction concerning the practice of the Sabbath. Indeed if I would have taken scoffs and bitter taunts at men learned and godly, for their stating things modestly they believe to be truths, I might have received full satisfaction; for with such the Pa-

per

per abounds. But this was no way like to help me, who now was under great ſcruples, and who now began to have great thoughts of heart that I had erred in this matter: And that I had in this particular left the *Son* for a *Servant*, *&c.* which thoughts as they oft times recurred, ſo they had more than ordinary influence upon my ſpirit, to the humbling of me: So that now was not a time for me to take ſuch uſages of men, for Arguments to prove a matter by. And I do indeed verily judg, that what Dr. *Owen* hath ſtated and pleaded, with reference to the Sabbath, (its being the reſt of the firſt, or old Covenant) (which was that, that more eſpecially had an influence upon me) is unanſwerable, *&c.*

SECT. XI.

THirdly I did ſet my ſelf ſeriouſly unto the ſearch of holy Scriptures, the judg of all our religious controverſies, with reſolution in the ſtrength of Chriſt to own what ſhould be made out to me by them, to be the will of my dear Redeemer. And though I ſaw evidently I muſt go through good report and bad report; I being like to have all manner of evil (almoſt) ſpoken

of me (as it hath come to pass by some, who sometime would (almost) have plucked out their eyes and given them to me, as *Paul* speaks of the *Galatians* who were turned back to the Law, *Gal.* 4. 15, 16, 21.) yet my purpose was to own and plead for what I should understand to be my duty, and to disown and implead what could not be proved so to be, though I might before through inadvertency have owned it, pleaded for it, and practiced it.

And in my most diligent search, I could not find (whence it followed, that I cast off the practice) that there was any command given by the Lord Jesus Christ unto the Churches of the Gentiles, for the observation of this Sabbath, or any word that might enforce the practice of it from him, or any one of his Holy Apostles. Neither,

Secondly, could I find that ever any one such Church, did keep so much as one such Sabbath, much less, that they should observe it in their weekly returns successively. But

Thirdly, I observed, that in its being given to *Israel*, it was given to them (as other temporary commands were) to be a *sign* to them throughout their generations. And

Fourthly,

Fourthly, I obſerved that there is ſpoken by the Apoſtle *Paul*, that that might ſatisfie any unbyaſſed perſon, that the Churches of Chriſt ſhould not take up, nor run into this practice.

Now that there ſhould be a command from Jeſus Chriſt, I conclude is needful. Firſt, If we conſider the Headſhip and Soveraignty of the Lord Jeſus Chriſt in, and over his Churches. And Secondly, If we conſider the dealing of God with the Church of the Jews about their obſerving this Sabbath. Thirdly, If we conſider the eſtimation the preſent Sabbath-keepers have of it. And laſtly, If we conſider, that they ſtand upon as much themſelves (*viz.* ſome of them) about things (in their own judgment) of leſſer concernment.

Firſt, The nature of the Headſhip and Soveraignty of the Lord JeſusChriſt requires it. Firſt, With reference to the appointment of God the Father, who hath given him to be head over all things to the Church, *Epheſ.* 1. 22. *And he is the head of the body, the church; who is the beginning, the firſt born from the dead, that in all things he might have the prebeminence*, Col. 1. 18. And by a voice from the excellent Glory, he hath commanded his people to hear his well beloved Son, *Matt.* 17. 5. *Mark* 9. 7. *Luke*

Luke 9.35, He having referred to this time the full and final revelation of his Will, in and about the matter of his worſhip. The Goſpel, or Spirit-Miniſtration, being the time of Reformation, *Heb.* 9. 10. *For though God the Father did at ſundry times and in diverſe manners, ſpeak in times paſt to the Fathers by the Prophets; yet in theſe laſt days he hath ſpoken unto us by his Son, whom he hath appointed Heir of all things*, &c. *Heb.* 1. 1, 2. And as *Moſes*, as a Servant, was faithful in all his Houſe, the Jewiſh Church; ſo Jeſus Chriſt, as a Son, hath been faithful in all his Houſe, the Chriſtian Church, *Heb.* 3. 6. So that as there is no need, ſo is it derogatory to the Wiſdom and Care, Will and Appointment of God, and alſo to the Soveraignty of the Lord Jeſus Chriſt, to go to *Moſes* for Rules about the ſolemn worſhip of Jeſus Chriſt; And to the carnal Ordinances impoſed on the Jewiſh Church, (under the letter-miniſtration) until the time of reformation, for a warrant for the ſpiritual ſeed to practice by in the worſhip of Jeſus Chriſt, under the Goſpel or Spirit Miniſtration.

But if it were ſo, that we muſt on ſuch occaſions return back again, it ſeems of abſolute neceſſity to us, to know what line is to be drawn over theſe carnal Ordinances

ces, that we may know what to own and practice, and what to disown and leave unto disuse; whether or no we must at all mince it as several Sabbath-keepers now do, that with Sabbath-observation, will not marr the corners of the Beard, nor eat Swines flesh, &c. which hath been pleaded for very stifly, with several other things of a like nature; or whether we must take all together, even all the Laws and Statutes, and Ordinances and Judgments given to *Israel* at *Horeb*, as *Tillam*, *Pooly* and their confederates have stated it, and that we may become debters to it; whether we must not be circumcised also, as they have both Printed and published. If answer be made hereto, that we must come to the Lord Jesus Christ, the filler up of the Law, and the great Prophet of the Church, and to the writings of the New Covenant, or Testament, as no other answer can in truth be returned, then we expect a command from him, or some word from him or his Apostles, that may enforce the practice; and so we are where we were before, whether indeed it is very meet we should come.

Secondly, As the nature of the Headship and Soveraignty of the Lord Jesus Christ, with reference to the appointment of God the Father, requires that there be a command,

mand, &c. from him for this obſervation; ſo alſo his being the Redeemer of his Church requires it. For as the right of Redemption did appertain to him, by vertue of a Covenant-Tranſaction between the Father and him; ſo he having performed this ſignal ſervice, *Epheſ.* 1. 7. *Tit.* 2. 14, compared with *Iſa.* 49. 5, 6, 8. Reaſon requires that the right of ruling be in him too. We Read that God having redeemed *Iſrael* out of Bondage, he required that they ſhould therefore be obedient to him, and obſerve his Commandments, *Exod.* 20. 2, 3, &c. *Deut.* 5. 6, 7, &c. *Chap.* 7. 8, 11. *Ezek.* 20. 10, 11. Yea, and upon this account he requires them to obſerve the Sabbath particularly, *Deut.* 5. 12. And ſo alſo it is meet that Jeſus Chriſt be obeyed, who hath redeemed his Church with his own Blood, *Act.* 20. 28. And this obedience ought to be according to the rules by himſelf preſcribed. And therefore after his Reſurrection, he gives commiſſion to his Diſciples to go and teach all Nations, teaching them to obſerve all things he had commanded them, &c. *Mat.* 28. 19, 20. And to ſatisfie them of his right of ruling, and giving commandments relating to his ſolemn worſhip, he tells them that all power was given to him in Heaven and Earth, *verſ.* 18. And

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it follows upon, and is disposed unto him upon the account of his humbling himself to the death of the Cross, *Phil.* 3. 8, 9. that every tongue should confess that he is Lord, to the Glory of God the Father, *ver.* 11. *For to this end he died, rose, and revived, that he might be Lord both of the dead and the living*, Rom. 14.

Now wherein is his Rule and Dominion to be seen in his worship amongst his Servants, if the Law of *Moses* must be the rule of their obedience therein? Mr. *Stennet* tells us, *Page* 29, of his *Seventh day is the Sabbath*; *That Jesus Christ gives forth Laws as God and King.* Which passage of his must warily be received, lest there be a Snake hid under the Flower: For unless he intend by the words, *God and King*, God manifest in flesh, 1 *Tim.* 3. 16, the word made flesh, *John* 1. 14, in which sense is he only to be considered as King of the New Covenant, or New Testament Church, his words are unsafe and unsound. And in this day care ought to be taken about such words somewhat more especially, in that, as by some the Deity of the Son of God is denied; so by other-some his Humanity, at least, as considering him exalted in the human nature, to the right hand of the Majesty on high: Concerning which,

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the Apostle tells us, *That there is one mediator between God and men, the man Christ Jesus.* And that *This man, after he had offered one sacrifice for sins, for ever sate down on the right hand of God*, 1 Tim. 2. 5. Heb. 10. 12. Now if Mr. *Stennet* means no otherwise than this, in his words, *God and King*, then I joyn issue with him, and say, let but a Law be produced from Jesus Christ the King, for the Christian Church, for keeping this Sabbath, and I have done: The controversie will be ended. But as it would be an impeachment of the wisdom and care of an earthly King, and an invading of his Authority, for a King of another Country to give laws to his Subjects; So also it would be an high provocation to him, to have his Subjects to plead for and practice such Laws, and to threaten those with death that do not do the like. So doubtless it is to Christ an high provocation, as it is an impeachment of his wisdom and care, and an invading of his Authority, to have *Moses* Laws pleaded for, and practiced, with reference to his solemn worship by his Servants and Subjects: And that they should threaten those with death that do not do as they do, is no small aggravation of their crime.

And I conclude, from *Deut.* 18. 15, That were

were *Moſes* now living amongſt Chriſtians on the Earth, he would ſend us to Jeſus, who hath all power given to him both in Heaven and Earth, *Matt.* 28. 18, 19, 20, both Law-making and governing power: And ſo doubtleſs would *Iſaiah* to, who tells us, that the Iſles ſhould wait for his Law, *Iſa.* 42. 4. *The law was given by Moſes, grace and truth came by Jeſus Chriſt*, John 1. 17. The Jews boaſted that they were *Moſes*'s Diſciples, upon the account of their ſtiff adherence to his Laws and Ordinances, *John* 9. 28. But the Chriſtians glory is to be Diſciple, a follower of Jeſus Chriſt, 1 *Cor.* 11. 1. So that theſe things conſidered, the unbyaſſed Chriſtian will doubtleſs conclude, That its needful and neceſſary, that a command, *&c.* be produced from Jeſus Chriſt, for this Sabbath-keeping; or elſe that it be quietly left to its place, in, and amongſt the Ordinances given to *Iſrael* till the time of reformation, *Heb.* 9. 10.

SECT.

SECT. XII.

THE Second thing propounded, why its needful and neceſſary that a command be produced from the Lord Jeſus Chriſt, for this Sabbath-keeping, is, the conſideration of the dealing of God with the Church of the Jews about it. Now we read that God having brought *Iſrael* out of *Egypt*, while as yet they were not come to *Sinai*, he begins with them about this thing, *Exod.* 16. 23, 25, 29. Though yet this is to be taken along in a conſideration of the thing too, That *Iſrael* came into the Wilderneſs of *Sin* (where this Service was firſt injoyned them) which is betweem *Elim* and *Sinai*, on the Fifteenth day of the Second Month, after their departure out of *Egypt*, *Exod.* 16. 1. So that a whole Month paſſed (wherein are ſeveral Seventh-days) before there is any mention of it to them, or injoyning them the obſervation. Neither do we find they had any knowledg of it as their duty (but rather the contrary, *verſ.* 22,) until it was injoyned them here: But here, as we read in the Texts before cited, they were injóyned it. And when they were come to *Sinai*,

Sinai, the Lord gives a command concerning it, *Exod.* 20. 8, 9, 10, 11: And afterwards is it oft-times mentioned, and several things added to it to make it up, by the same God that at first commanded it. As the not kindling a fire upon the day throughout their habitations, *Exod.* 35. 3. And the penalty of death mentioned in several places in the Law, which now is stated and pleaded by Sabbath-keepers to be in force (as hath been already noted.) And the end is assigned, to be a sign between the Lord and them throughout their generations, *Exod.* 31. 13. And the Reason of it as to their observation of it more particularly, *Deut.* 5. 15, which was the Lords bringing them out of the Land of *Egypt*.

And that they might not forget this service, there is not only a *remember* put upon it, *Exod.* 20. 8; but they were also commanded to make them fringes in the borders of their garments, and to put upon the fringe a Ribband of Blue, that looking upon it they might remember the commandments of the Lord, *Numb.* 15. 38. And, this as the Context evinceth, is commanded them in some especial manner upon the account of the Sabbath: For it immediately follows upon the execution of

the Sabbath-breaker mentioned *verſ.* 35, 36. And this was injoyned them by the ſame God that commanded them to keep the Sabbath; and it was to be done by them throughout their generations: even as the Sabbath was appointed to them, to be a *ſign* throughout their generations, *Exod.* 31. 13. By all which, we may underſtand that the Church of the Jews, did not take up this practice without a command, nor without much means uſed by the Lord (by the Miniſtry of men and Angels) for their inſtruction. For as all the reſt of their Tabernacle and Temple-ſervice, was commanded them of God, ſo was their Sabbath alſo.

Now ſhall we think, that God ſhould deal thus with the Jewiſh Church concerning this obſervation, and that Jeſus Chriſt ſhould do nothing the like. Had they the command ſo often inculcated, and ſhall not Jeſus Chriſt at all command it to be obſerved by the Churches of the Gentiles? Sure if he would have had it practiced by them, he would have commanded it, *&c.* that ſo it might not be ſaid by any to them, who hath required this at your hands? and they not have wherewith to anſwer. So that hence alſo we may conclude, that it's needful and neceſſary, that a com-

a command from Jesus Christ be produced for this practice, as well as upon the account of any other particular insisted on; or else that it be quietly left to its place amongst the ordinances given to *Israel* till the time of reformation.

SECT. XIII.

THE third thing propounded why its needful and necessary that a command &c. be produced from the Lord Jesus Christ, to the Churches of the Gentiles for the observation of this Sabbath, is, the estimation that the present observers of it, have of it, and its observation.

And first (as its known concerning many, if not the most of them) they lay it so in the foundation, with reference unto Church-Communion; that it's made the boundary thereto: For though persons have never so eminent experience of the work of sound and saving conversion, or be never so holy, humble and heavenly in their conversations; yet if they are not Sabbath-keepers, according to their notion, they will not suffer them to sit down with them at the Lords Table, to partake with them in the celebration of the mysteries of the

death and passion of the Lord Jesus Christ.

Yea, further (as I have known), if a person profess Faith in Christ, and be holy in his conversation; so that in neither of these, they object against him, and be in the practice of all ordinances of worship, even as they, even down to Sabbath-keeping, and though they own him, and put him upon preaching in their Church-Assemblies; yet if he hold Church-Communion with other Christians that do not keep their Sabbath, though they may be an Hundred miles almost from them, they will not have Communion with him, in eating at the Lords Table; such a mighty matter do they make of this their Sabbath-keeping! And

Secondly, They come but a little short of those mentioned *Act.* 15. 1, who taught, that *Except the brethren were circumcised after the manner of Moses, they could not be saved.* For one Mr. *Parnham* of *London* writing to me, in his Letter bearing date the 31*st* of the 3*d* Month, 1674, tells me, *That I was in the way to perdition.* Though (to give him his due) he in that Letter saith, *he thought otherways of my state in Christ.* But for the way, as his words are, it was the way to perdition, while as yet I was but dissatisfied in my judg-

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ment touching my former practice, having not yet, nor for some time after, cast it off in my practice.

And one Mr. *Laurence* in a Letter bearing date the 29*th* of the 8*th* Month, 1674, calls my questioning the Sabbath to be a Truth, *a groundless damnable fancy.* So that the estimation they have of it, may be a little discerned by these things. And how near the throne they set it where Jesus Christ sits, may be seen by these words and actions. And it brings to mind a notion of the *Papists*, which they endeavour to infuse into their proselytes, to keep them in awe, and to hinder them from seeking after truth, That its a mortal sin to question the Church of *Rome* or the Doctrines thereof.

Now this being so, that they thus esteem and exalt it, Reason requires that a command, *&c.* be produced from the Lord Jesus Christ for the up-taking of this practice by the Churches of the Gentiles; or else sure the words and carriages of these men about it will appear to men spiritually wise, more than ordinarily preposterous.

And I do conclude, that there ought to be no practice amongst Christians, that they should make the boundary to their Communion, that hath not a command from

the Lord Jesus for it. He that can produce an instance, it is meet he should do it, that it may be considered; for hitherto all Christians (so far as I know) are utter strangers to such notions.

SECT. XIV.

THE Fourth and last thing propounded, why it's needful and necessary that a command be produced from Christ, or some word from him or his Apostles to inforce the practice to, and upon the Churches of the Gentiles, is their pleading the like with others: yea, even in things, in the judgment of many of them, of lesser concernment. That though it was commanded by the same God that commanded the observation of the Sabbath, yet wanting a word from Jesus Christ, or from his Apostles, they not only leave it unto disuse, but plead and Print against it. So that when the Law serves their turn, its stifly adhered to; and when others plead it, about things they leave unto disuse, *&c.* then they run to the Gospel, and to *Paul* the Apostle of the Gentiles, and the command of God in the Law, serves to no purpose at all to enforce a practice. So

faſt and looſe do they play with the Law. And to give a clear inſtance, in an Epiſtle prefixed to the Second Edition of Mr. *Stennets* Book, Titled, *The Royal Law contended for*; the Author, who ſubſcribes it with *R. P.* which I take to be Mr. *Richard Parnham* of *London*, ſpeaks thus, in his ſpeaking concerning *Tillam*, *Pooly* and their confederates, who pleaded for all the Law given to *Iſrael* at Mount *Horeb*: *It being upon the hearts of ſome* (ſaith he) *that yet deſire to love, delight in, and cleave to the Law of God, and Teſtimony of Jeſus; to be giving their witneſs againſt thoſe that with the truth* (as he calls it) *of the Sabbath, would introduce other things*, viz. *Circumciſion and Legal Ceremonies of the Law, that I judg* (ſaith he) *the believing Gentiles are not bound to, nor never had any ſuch yoak laid upon them by* Paul *the Apoſtle of the Gentiles, or any other Apoſtle of the Lamb.*

From which paſſage, theſe few things are worthy to be eſpecially remarkt. Firſt, That the term [Believing Gentiles] is made uſe of by them, when it will ſerve their turn; as here they give an inſtance. Though at ſome other times in Diſcourſe about the Sabbath they will not bear it. Witneſs Mr. *Stennet* in his Book, Titled, *The Seventh-day is the Sabbath*, pag. 28. in

Anſwer to this Queſtion, Whether Jeſus Chriſt as Mediatour of the New Covenant, hath commanded believing Gentiles to obſerve the Seventh-day Sabbath. *Here the queſtion* (ſaith he) *muſt be ſtrait-laced, only about believing Gentiles, when as it is well known by every underſtanding man, yea, and the querent himſelf I make no queſtion, That all that is the duty of unbelieving Gentiles, is the duty of believing Gentiles; ſo that this reſtriction,* (ſaith he) *was made on purpoſe to evade ſome Scripture-proof that is in more general terms.* So that [believing Gentiles] is a reſtriction made on purpoſe to evade ſome Scripture-proof, when it is againſt them; but uſed by themſelves, as if it were not ſo, when its thought to make for them. And this is to be noted here, that Mr. *Parnham* uſes the term that is thus decryed in this Book of Mr. *Stennets*, even in an Epiſtle he prefixes to a Book of the ſame Authors.

Secondly, We have in this paſſage, the Commands of God given in the Law to *Iſrael*, called Legal Ceremonies; whereas if the like term be given to the Sabbath, by and by they are offended; though yet I judg I have as much ground to call that ſo, as they have to call the things they call ſo; and if they aſſign the Reaſons of their

their calling other things ſo, I conclude it will be no difficult task to ſhew, that the moſt of what they can offer, if not all, will ſerve with reſpect to their Sabbath.

Thirdly, Whereas it's ſaid in this paſſage, *That believing Gentiles are not bound to the Legal Ceremonies, nor had any ſuch yoak laid upon them by* Paul *the Apoſtle of the Gentiles*, &c. He hath ſpoken to the purpoſe, he intending thereby to ſhew, that therefore believing Gentiles were not to own and practice them. And hereby a good foundation is laid to build this concluſion upon, that the Sabbath of the firſt or old Covenant, to wit the Sabbath commanded from the Mount *Sinai* to be kept by the Jews, *&c.* doth not belong to believing Gentiles to keep; in that *Paul* the Apoſtle of the Gentiles, nor any other Apoſtle of the Lamb, hath not laid any ſuch yoak upon them: *Happy is he that condemneth not himſelf in that which he doth allow*, Rom. 14. 22.

More inſtances near of kin to this I could give, but to avoid prolixity I ſhall add but one more. And indeed did I add no more, this might ſuffice to ſhew (as I believe it will unto all unbyaſſed men), how faſt and looſe they play with the Law; and

and how to serve a turn, they insist on the term [believing Gentiles]; and how they stand upon *Paul* the Apostle of the Gentiles or other the Apostles, their laying the things on believing Gentiles they are to own and practice: yea, though the Law of God is full, plain, and expres for these things.

Now sure if the Author of this passage and some other Sabbath-keepers would not own, receive, nor practice such things that others of them would have had them as Circumcision, Sacrifices, &c. but call them legal Ceremonies, and judg it incumbent on them to bear their testimony against them, for proposing these things unto them, because *Paul* the Apostle of the Gentiles, or other of the Apostles have not laid such a yoak upon them; then unless they can prove that *Paul*, or other of the Apostles have laid the yoak of this Sabbath keeping upon believing Gentiles, there is no ground for the practice, but persons ought rather to bear their witness against them, for their indeavouring to impose it on them.

The other passage I minded to add further as to this, is a passage in a Paper subscribed by Seven Sabbath-keepers, Titled *A faithful Testimony against the Teachers of Circumcision*, &c. who in page the second

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speak thus. 'Now the Ordinances of the Law, and the Ordinances of the Gospel are of a different signification; for the former held forth Christ yet to come, the latter held forth Christ already come, having suffered for our sins,——For upon the compleat manifestation of the great mystery of Godliness, God manifested in the flesh, the Holy Spirit left these ordinances (and they became carnal, *Heb.* 9. 9, 10.) and ascended into the Ordinances of a higher dispensation. Now unless these men can shew that this their Sabbath-keeping is an ordinance of the Gospel, and of a different signification from these they call Legal Ceremonies, which they say (and say truly) held forth Christ yet to come, they say nothing to the purpose to satisfie such that either consider what they themselves say, or what is said by Jesus Christ, or his Apostles touching Gospel-Ordinances. And if *Col.* 2. 16, 17, be but seriously considered, where the Sabbaths of the Law are said to be a shadow of things to come, but the body Christ (as it may be read) that is, Christ is the body or substance of them; and so they are to be esteemed as such as held forth Christ to come: It might for ever issue the matter with all those that do believe that he is come. But of this more is spoken afterwards. And

And in that, in this paſſage it's ſaid, th upon the compleat manifeſtation of t great myſtery of Godlineſs, God manifeſte in fleſh, the Holy Spirit left thoſe Ordinan ces, and they became carnal, and aſcend ed into the ordinances of a higher Diſpen ſation; It remains to them, to prove tha this Sabbath-keeping is one of thoſe ordi nances of a higher Diſpenſation, into whic the Holy Spirit aſcended when he left thoſ other of the Law they intend.

For ſurely if there muſt be ſuch proo made of other precepts of the Law, as they intimate, (and as reaſon requires it ſhould) or elſe they muſt not be owned nor practi ced, which yet are of leſſer concernment in their judgment; reaſon requires that they make as good proof, at leaſt of this precept or ordinance of the Law: Which is to ſhew, where *Paul* the Apoſtle of the Gentiles, or any other Apoſtle of the Lamb, have laid ſuch a yoak on believing Gentiles; which amounts to what I have inſiſted on in this matter. And I conclude this is the leaſt they can do, unleſs they will be found to be ſuch, that bind heavy burthens on others ſhoulders, which they themſelves will not touch with one of their fingers.

SECT.

SECT. XV.

SEcondly, As I could not find in my moſt diligent ſearch of Holy Scriptures, (whence it followed that I caſt off this Sabbath-keeping) that there was any command given by the Lord Jeſus Chriſt unto the Churches of the Gentiles for its obſervation; ſo I could not find that ever any one ſuch Church did keep ſo much as one ſuch Sabbath, much leſs that they did obſerve it in its weekly returns ſucceſſively.

Examples I acknowledg there are of its obſervation by the Jews, in the time of their Church-ſtate. But that ever any one Church of the Gentiles did ever keep ſo much as one of theſe Sabbath-days, I never read in any one portion of Scripture; much leſs that they obſerved it in its weekly returns, as beforeſaid. If any one can produce ſuch an inſtance, it might be well, for it would ſtrike a great ſtroke towards the proof of the matter in queſtion.

But if they cannot (as I conclude they cannot), then are they left very naked in their practice, having nothing to defend themſelves withal. They profeſs (as they pro-

profeſs themſelves to be Churches) to be Churches of the Gentiles, and if they have not as ſuch, a precept from Jeſus Chriſt, nor preſident of any ſuch Church for this Practice, as I without all doubt conclude they have not; then are they under no promiſe of being owned of him in their practice. Whence it hath come to paſs, I verily judg, that ſo many of them have fallen ſo deſperately as they have, as, *Tillam*, *Pooly*, *Skip*, *Fox*, and many others with them: The account of whoſe actions ſhould it be given, would make the ears of holy and heavenly Chriſtians tingle; even as the account of the perſon in the Town where I live, mentioned Section 7. muſt needs do, who, as hath been ſaid, utterly renounces the Lord Jeſus, *&c.*

I acknowledg that ſome foot-ſteps of this practice are to be found in Eccleſiaſtical Hiſtory, which I ſometime ſtood upon, as others yet do; which I now conclude hath nothing in it to any purpoſe at all. For firſt, it being ſo eſteemed of by the Jews as it was, and as other of their cuſtoms were, *Act.* 21. 21, no wonder but they indeavoured to keep on the Practice, and to proſelyte as many to the Practice as they could.

Secondly, As Hiſtory gives an account

of the practice of this Sabbath-keeping amongſt ſome for ſome time after the Apoſtles times; ſo do doth it alſo of the continuance of circumciſion, &c. But as the continuance of the one, among ſome, proves not the thing to be a duty of believing Gentiles, (as ſome Sabbath-keepers conclude) ſo neither will the continuance of the other among ſome, for ſome time, prove the other.

Thirdly, It no way ſeems ſtrange to me that this practice ſhould continue amongſt ſome for ſome time; For if ſo many now, after it hath been left unto diſuſe, and have been look'd upon as an antiquated ſhadow, for ſo many hundred years, are ſo ready to run into it as they are, and ſo pertinaciouſly to adhere to it, making it the boundary to Church-Communion, and pleading the penalty of Death to be in force, againſt them that run not with them into it, we may rather wonder that we read no more concerning it than we do, as with reſpect to former times, conſidering how long it had been practiſed, and how greatly it had been eſteemed by the Jews.

Fourthly, If we conſider how hard a matter it is for men to live by Faith upon God in Chriſt, in the way and Spirit

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of the new Covenant; and to ſubmit to Jeſus Chriſt in the way of Spiritual and Evangelical inſtitutions; and how fleſh-pleaſing it is for men to run back to the Law, and the Old Covenant, and the carnal Orinances and Rudiments thereof; and if it were poſſible to find ſomething in, and to attain to ſomething of themſelves, that ſo they might not be beholding to Jeſus Chriſt; it will no way ſeem ſtrange that either this practice, and Circumciſion, and others of like import, ſhould continue ſome time, as to matter of fact in the primitive times, or be run into again, now after ſo long a tract of time. The Apoſtle *Paul* ſpeaks thus to the *Galatians*, *Chap.* 5. 7, *Ye did run well, who did hinder you*? or, as it may be read, who did drive you back? And *Chap.* 3. 3, *Are ye ſo fooliſh* (ſaith he) *having begun in the ſpirit, are ye now made perfect by the fleſh?* And the Reaſon of theſe Expoſtulations we have, *Chap.* 4. 21, *Tell me, ye that deſire to be under the Law*, &c.

What ſome pretend to, with reſpect to examples in the Goſpel, it is ſpoken to afterwards; only this I mind here even as I intimated before, that in my moſt diligent ſearch of holy Scriptures, I could not find an example of any one Church of the Gentiles, that ever kept ſomuch as one of

those Sabbath-days. So that whatever the examples be that are stood upon, as several are (as drowning-men will be ready to catch at every twig) they will prove ineffectual to prove the practice of this Sabbath-keeping to remain as the duty of the Churches of the Gentiles.

SECT. XVI.

THirdly, In my searching into Holy Scriptures, under my scruples concerning this practice, I observed, that this Sabbath in its being given to *Israel*, it was given to them (as other temporary commands were) to be a sign to them throughout their generations. Now that the Lord did in giving forth his temporary commands, such as were to continue only to the time of Reformation, so give them forth, that they might be known for such, is fully manifest in Scriptures. And that this Sabbath hath those Characters upon it, that will discover it to be such, to all whose eyes are not shut through ignorance or interest, is also fully manifest in Scriptures. For it not only wants those Characters that may discover it to be a perpetual Law, as hath been by irrefragable arguments manifest-

ed, and in particular by those set down in the latter end of Mr. *Russels* Book, Titled, *No Seventh-day Sabbath commanded by Jesus Christ in the New Testament:* But it hath those Characters upon it, that will discover it to be but a Temporary Law or Ordinance.

There are (or at least lately were) many Sabbath-keepers that profess to own every one of those Laws or Commands that were given in Mount *Horeb*, as I have shewed Section the First. But there are others of them that plead against this, and conclude that many of the Laws and Ordinances given there, were Temporary, and are not now to be owned and practiced therefore; and with these only do I reckon my self to be concerned in this debate; And I shall not turn aside to concern my self with the other in that their most wretched principle. 1. In that I have formerly spoken something in my attained measure against their corruptions in a publick way. 2. In that they now lye dormant, and I am not concerned with them, as I am with the other. And 3. In that I may (possibly) when any of these I have now to do with (following the conduct of their principle) shall follow them in the same steps, be concerned with them further about

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these things. And mean while I shall proceed to speak of the Temporary Ordinances of the Law, or at least some of them, and the Characters by which they are distinguished, &c.

1. The burnt-offering mentioned, *Exod.* 29. 42, was to be throughout their generations.

2. The burning the incense mentioned *Exod.* 30. 8, was to be throughout their generations.

3. The Atonement to be made by the High-Priest once a year on the horns of the Altar, mentioned *Exod.* 30. 10, was to be throughout their generations.

4. The anointing Oil mentioned, *Exod.* 30. 31, was to be a holy anointing Oil throughout their generations.

5. The Priesthood of *Aaron* and his Sons, mentioned *Exod.* 40. 15, was to be throughout their generations.

6. The Fringes mentioned *Numb.* 15. 38, upon which was to be put a Riband of Blue, appointed to keep in remembrance this command of Sabbath-keeping, and others, was to be throughout their generations.

7. The Feast of Pentecost, with the Services thereof, and the days appointed thereto, as Holy-days, or Sabbaths, and the Fast

of the Tenth-day of the Seventh-Month, called a Sabbath of rest, were to be observed throughout their generations, *Levit.* 23. 14, 21, 31, 32.

And lastly, The Sabbath in question, its given to them to be observed throughout their generations, *Exod.* 31.13. As it is said of the other Ordinances and Temporary Commands, so is it said of their Sabbath. And as it's said of their Annual Sabbaths, judged by many Sabbath-keepers to be but a Temporary ordinance, so is it said of their weekly; they were given to them to be observed by them throughout their generations, even all alike, as the words shew.

Many more instances might be given of the like nature, but that I study brevity; And for that I judg these may suffice to shew after what manner, and with what Expressions the Temporary Ordinances and Commands given to *Israel* in the time of their Church-state, were clothed in their giving forth.

And in my most diligent and circumspect search of holy Scriptures, I cannot find that any other of the Commands mentioned in *Exod.* 20, from the *1st verse* to the *17th*, were given forth clothed with those expressions, or mentioned under such cir-

circumſtances, whereſoever they are mentioned in the Scriptures; which, as hath been ſhewed, was the method God took in giving the Commandments he deſigned ſhould remain but till the time of Reformation. But not one of the Commands that may be juſtly deemed to be perpetually obliging, is thus Characterized forth, as I can find.

Now, That that we are to underſtand, (as I humbly judg) by this expreſſion, is this: That as God made a Covenant with this People at Mount *Sinai*, and gave them this Sabbath as the reſt thereof, and injoyned them its obſervation throughout their generations, and they being throughout their generations, which was ſo long as this Covenant laſted, upon the account of this Covenant, the Church and People of God; So when this Covenant expired, they ceaſed ſo to be, by virtue of this Covenant. And ſo their generations came to an end before the Lord. And by means thereof, the things appointed to be obſerved by them throughout their generations, are ceaſed likewiſe; one thing ſo injoyned as well as another. For this Covenant was (though in a Second Edition of it) the firſt or old Covenant, *Heb.* 8. 7, to 13, compared with *Jer.* 31. 31, &c. *Heb.* 9. 1, 2, 3, 4, 5,

4, 5, 19, 20, 21, 22, compared with *Exod.* 24. 3, 4, 5, 6, 7, 8. *Heb.* 12. 18, 19, 20, compared with *Exod.* 19. 5, 8, 18, 19. And being the first or old Covenant, is vanished away, *Heb.* 8. 13, or is vanishment, as the Word may be read.

And the New Covenant is long since, even ever since the death of the Testator the Lord Jesus Christ, fully confirmed and established. So that the things now to be practised, relating to the solemn worship of Christ, are to be practised according to the will and appointment of the Lord Jesus Christ, whose the Covenant or Testament is, *Matt.* 28. 20. *Ephes.* 1. 22. Not but that whatever is commanded by Jesus Christ in the New Testament, may be further confirmed by any word in the Old Testament that is correspondent thereunto, that so the harmony of the Word of God may be seen, and persons the more abundantly satisfied in things propounded for their practice. But first the Will and Appointment of the Lord Jesus is to be considered, *That he in all things may have the preeminence, Col.* 1. 18, 19; For otherways we shall but make the Son to truckle to the Servant.

If any shall object that this concerning *Israel* and their generations, is contrary to what

what we find mentioned in other Scriptures, as, *Rom.* 11. 26, 27. and others of like import. I Answer, That its no way contrary thereunto; for their generations have been said to be come to an end upon the account of the first or old Covenant, and their being called and owned as the Church and People of God, with respect thereunto: But what is minded concerning them, *Rom.* 11. *&c.* or in other Scriptures of like import, as it is mercy and grace to be manifested to them, when the fulness of the Gentiles is come in, *vers.* 25. So it is Mercy and Grace, to be manifested to them in the way of the New Covenant or Testament: For in the way of that Covenant only, can they have the pardon of their sins, and salvation of their Souls, which is that, that in particular is minded concerning them in the place, *verse* 26, 27.

The Covenant of the Law, or the Old Covenant, saith, That the man that doth these things, (*viz.* the things injoyned unto observation in the Law) shall live in them, *Levit.* 18. 5. *Ezek.* 20. 11, 12. compared with *Rom.* 10. 5. *Gal.* 3. 12. And it pronounces a curse against persons upon their failure therein, *Deut.* 27. 26. *Gal.* 3. 10. And hence it is God saith, *Jer.* 31. 31, 32, *Behold I make a new covenant... not*

according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, &c. And this is meant of the Covenant from the Mount *Sinai*, which the Apoſtle ſaith, *genders to bondage*, *Gal.* 4. 24, 25. And the Lord makes a difference with reſpect to his owning of that people, *Ezek.* 16. 60, 61. And gives them to underſtand, that what he will do for them, ſhall be in the way of his Covenant, called there an everlaſting Covenant, which is the New-Covenant or Teſtament, confirmed by the blood of Jeſus, *Heb.* 13. 20. And not in the way of their Covenant, which is to be underſtood of the firſt or old Covenant, the Covenant of the Law, confirmed by the blood of Calves and Goats, *Heb.* 9. 18, 19, 20. compare *Exod.* 19. 8. *Chap.* 24. 7. *Deut.* 5. 2, 3.

SECT. XVII.

THE Second Character by which we may juſtly deem this Sabbath to be but a temporary ordinance, is, That its given to *Iſrael* to be a ſign, &c. Thus its ſaid to be, *Exod.* 31. 13, 17. *Ezek.* 20. 12, 20. And ſo the temporary ordinance of

of circumcision is called a sign, *Rom.* 4. 11.

And the Apostle *Paul* calls it a shadow of things to come, *Col.* 2. 16, 17. For the word there being Sabbaths in the plural, as it ought to be read; not only by it are we to understand the weekly Sabbath with the Annual, &c. but the Weekly more especially, by reason of its oft occuring. And frequently is this term Sabbaths given to the weekly Sabbath; see *Exod* 31. 13. *Levit.* 23. 38. 1 *Chron.* 23. 31. 2 *Chron.* 2. 4. *chap.* 8. 13. *Isa.* 1. 13. *Hosea* 2. 11, and in many other places. And the Apostle tells us in *Col.* 2. 16, 17, that it was a *shadow* of things to come, but the *body Christ*: That is, he is the body or substance of it; for they that believe in him, do enter into rest, *Heb.* 4 3. And the Lord Jesus for their sakes sanctified himself, that they also might be sanctified through the Truth; or sanctified truly, as it may be read, *John* 17. 19. So that whether we respect good things for present to be injoyed, or good things to come, this Sabbath was a sign, a shadow of the latter as well as of the former.

And though other things may be called a sign in Scripture, and possibly sometimes the word may be used respecting commands that

that may justly be judged perpetual; yet is it not said any where in Scripture, that I can find, that such were given to be a sign to *Israel* throughout their generations, as before was noted; only a sign without that addition and explanation, which respected them in their Church-state, and as they were the Church and People of God, by vertue of the first or old Covenant they entred into at Mount *Sinai*, of which this Sabbath was not only a pledg, but so principal a part, that the Title of Covenant is given to it sometimes by way of Synecdoche, that is as a part is taken for the whole.

And Thirdly, This is said of this Sabbath, and this Character is given as a distinguishing mark of it, that it was a sign between God and the Children of *Israel*, &c. *Exod.* 31. 17. *It's a sign between me and you*, saith God, *Verse* 13. And *Ezek.* 20. 12, *Moreover, I gave them my Sabbaths to be a sign between me and them*, saith God. *And they shall be a sign*, (saith he) *between me and you, vers.* 20. So that by these words it is confined to that people, to the Church of the Jews. It being given to them to be a sign, between God and them throughout their generations, as hath been said from the Scriptures once and again,

and

and ſhewed upon it that it reſpects them in the time of their Church-ſtate.

If any ſhall object and ſay, it was given to *Iſrael* for a perpetual Covenant, as it is ſaid, *Exod.* 31. 16. And that it was given as a ſign between God and them for ever, *verſ.* 17. And therefore it is to continue, and we are bound to obſerve it. I anſwer, it doth not follow that therefore it is to continue, much leſs that we who from amongſt the Gentiles are turned to God, *Act.* 15. 19, are to obſerve it. For theſe expreſſions, and others as large as theſe, frequently occur with reſpect to Ordinances and Commands of the Law of God, which the moſt of Sabbath-keepers, ſo far as I yet know, account but Temporary; and therefore, as ſo accounted of by them, they leave unto diſuſe: yea, Print againſt them, if not in particular, yet under a more general conſideration. As for inſtance, 1. The Ordinance of the Paſſover. ſaith the Lord to *Iſrael*, *Exod.* 12. 14. *You ſhall keep it a feaſt unto the Lord throughout your generations, you ſhall keep it a feaſt by an ordinance for ever:* Or by a ſtatute of Eternity, as it may be read.

2. The Prieſts garments were to be by a ſtatute for ever, *Exod.* 28. 42, 43. And part of the Burnt-offering to be *Aarons* and his

his Sons by a ſtatute for ever, *Chap.* 29. 27, 28.

3. The ordering of the Lamp in the Tabernacle to burn always, was appointed to be by a ſtatute for ever, *Exod.* 27. 20, 21. *Levit.* 24. 3, 4.

4. The Levites are ſaid to be choſen by the Lord to carry the Ark of God, and Miniſter unto him for ever, 1 *Chron.* 15. 2. And many more inſtances might be given concerning this word for ever, whereby might be ſhewed how that it's only meant of the ever of their Church-ſtate, according to which the particulars mentioned are to be underſtood. But ſometimes it's carryed only to the year of Jubilee, *Exod.* 21. 6. *Levit.* 25. 40, and ſometime is meant but the ever of a mans life, *Gen.* 43. 9. and *chap.* 44. 32. 1 *Sam.* 28. 2.

And for the word perpetual, it's oft applied to Ordinances appointed only till the time of reformation; that is, to the time of the expiration of their Covenant and Church-ſtate. As for inſtance,

1. The Prieſts Office was to be *Arons* and his Sons for a perpetual ſtatute, *Exod.* 29. 9.

2. The incenſe to be burned upon the Altar of Incenſe, was to be a perpetual Incenſe before the Lord, *Exod.* 30. 8.

3. The

3. The Shew-bread was to be taken from the Children of *Iſrael*, by an everlaſting Covenant, and was to be eaten by *Aaron* and his Sons, by a perpetual Statute, *Levit.* 24. 8, 9.

4. And Laſtly, To add no more, though many more Inſtances might be given, the Lord ſaith, 1 *Chron.* 9. 3, *That he had ballowed the houſe which Solomon built*, (viz.) *the Temple at Jeruſalem, to put his name there for ever:* and ſaith, *his eyes and his heart ſhould be there perpetually.* And yet according to the prediction of the Lord Jeſus, *Matt.* 24. 2, there is not left one ſtone upon another which is not thrown down: So that notwithſtanding theſe words of Ever and Perpetual, and others as large, as Everlaſting, *&c.* which may and are uſed ſometimes with reſpect to this Sabbath; it doth not follow, that therefore it is to be owned and practiſed any more than all the reſt that were in their giving forth, clothed with theſe expreſſions.

And the Lord having given us an account in his Word, what his Will is, with reſpect to this Sabbath, that he gave it to *Iſrael* to be a ſign between him and them throughout their generations; which without all peradventure, reſpects the time of their Church-ſtate, as by the many particulars

culars before minded, given forth with, and in the ſame words, is manifeſt, now by the moſt of Sabbath-keepers, left unto diſuſe; and ſome of the particulars by ſome of them diſowned in Print. I ſay, the Lord having ſhewed hereby what was his Will, with reſpect unto it, ſo that we might judg it was but a Temporary Ordinance; it ought quietly to be left unto its place, amongſt the reſt of the Ordinances appointed to be only till the time of *Reformation*: and neither the World, nor the Churches, nor particular perſons, troubled with words about it, to the ſubverting of their Souls, as the Apoſtle ſpeaks of and concerning the legal Preachers, about the legal ſign of Circumciſion, *Acts* 15. 24, and the obſerving the Law, to whom the Apoſtles gave no ſuch commandment.

SECT. XVIII.

I Now proceed to the Fourth and Laſt particular mentioned Section the 11*th*, being one of thoſe that gave occaſion to my leaving off the practice of this Sabbath-keeping; which was, that I obſerved in my ſearch of Holy Scriptures, that there was ſpoken by the Apoſtle *Paul*, that great Chriſtian

Christian Writer, the Apostle of the Gentiles, who laid the foundation, on which others are to build, that that may satisfie any unbyassed person, that the Churches or People of Christ should not take up, nor run into this practice.

And first that Text, *Col.* 2. 16, 17, is so full, that I cannot but wonder that ever I my self, or any man else, that had but read and considered it, should run into the practice; but that (as I know concerning my self in the thing) mens affections do oft outrun their judgments: now in the 16th *verse* saith the Apostle, *Let no man therefore judg you in meat, or in drink, or in respect of an holy-day, or of the Sabbaths*, as the word should be read; the word *days* being a supply of the Translatours.

And in *verse* 17, the Reason is given, *which are*, saith the Apostle, *a shadow of things to come, but the body Christ*; as it may be read: that is, Christ is the body, or substance of all these shadows, of one, as well as of another; of the Sabbaths, as well as of the other things minded in the Text.

And in that the word is Sabbaths, and should so be read, not only by it are we given to understand the weekly with the

An-

Annual; but the weekly more eſpecially, by reaſon of its oft occurring: and frequently is this Title or term *Sabbaths* given to the weekly Sabbath, as before I minded, and ſhewed from many places of Scripture: and in that Holy day, (which reſpects that part, or thoſe parts of their feaſts, wherein they kept holy convocations and reſted) and new Moon, is in the Text recounted with Sabbaths; it ſheweth what Sabbaths the Apoſtle intendeth, even the weekly, for others are included in the other words.

Mr. *Sallers* ſaith concerning this Text, *Col.* 2. in page 4 of his *Seventh-day Sabbath no Ceremony*; *That all that can be proved from it, is this, That the Sabbaths there ſpoken of, which* (ſaith he) *are ſhadows of the body of Chriſt, are aboliſhed: And this none of us deny*, ſaith he. To which ſaying of his, I anſwer,

1. As he ſpeaks to Mr. *Grantham*, *Page* the 1*ſt* of his *Seventh-day Sabbath no Ceremony*, upon the account of Mr. *Grantham* his putting the Papiſts to prove, that any of the Baptized Churches did keep the firſt day of the Week under the notion of a Sabbath: He there tells him, *He might have ſpoke for himſelf, and ſo have come off with more credit. For* (ſaith Mr. *Sallers*) *in*

in my knowledg, there are of them that keep that day under the notion of a Sabbath. And even so I say to Mr. *Sallers*, (concerning his words, *That the Sabbaths* spoken of *Col.* 2, *which are shadows of the body of Christ, are abolished*, which he saith, *none of us deny*) *he might have spoke for himself, and have come off with more credit:* For I judg it was not unknown to him, how *Pooly* and *Skipp* had stated things in their propositions and queries before-mentioned in this Discourse; and how they professed to own all the Laws given in Mount *Horeb*, with due regard to time and place: and how they tell such Sabbath-keepers that were not of the same mind with them in all things, That it was not to own Nine Commandments, and after that the Tenth, even the Sabbath of the Lord God (as they call it) that will take away the Jews stumbling, while Circumcision, and generally all the rest, are thrown away with the conceit of a ceremony. And

2. Whereas Mr. *Sallers* intimates, That the Sabbaths spoken of *Col.* 2, are shadows of the Body of Christ, and as such are done away; the Text saith not, they were a shadow of the Body of Christ, but *a shadow of things to come; but the body is Christ.* So that it is not shadow of his

Body, but a ſhadow, he the Body or Subſtance, &c. which anſwers to that paſſage *Heb.* 10. 1, *For the law having a ſhadow of good things to come, and not the very image of the things*, &c. Which word *image*, the learned acquaint us, is by the *Syriack* Tranſlation turned *ſubſtance*; ſo that the Law had but the ſhadow of things, and the Sabbaths of the Law were a ſhadow; Chriſt is the ſubſtance, and the Goſpel wherein Chriſt is held forth, reveals the ſubſtance; it reveals him who is the ſubſtance of ſome of the legal ſhadows in his perſon; of other ſome in his performances, of ſome in his performances for us without us, and of other ſome by what he worketh in us: and concerning the Sabbath in queſtion, as he brings Souls into reſt and peace by faith in him here, *Matt.* 11. 28, 29. *Rom.* 5. 1. *Heb.* 4. 3, 4. and gives aſſurance of eternal reſt with himſelf for ever hereafter, 2 *Theſ.* 1. 7. *Heb.* 4. 9.

And thus the Saints of old not long after the Apoſtles times, judged of legal Sabbaths. *Euſebius* in his *Eccleſiaſtical Hiſtory*, the firſt Book, and third Chapter, ſheweth, that they looked upon them as myſtical Rites, leading unto more ſpiritual contemplations; hear his words, *He delivered unto them of old* (meaning the Jews) *by his Ser-*

Servant Moſes, *after ſtrait inſtitutions, certain figures and forms of a myſtical Sabbath and Circumciſion, and entrances unto other ſpiritual contemplations; but not the perfect and plain myſteries thereof.* A paſſage very much comporting with *Col.* 2. 16, 17, and *Heb.* 10. 1, and others of the like nature.

2. That Text, *Gal.* 4. 10, 11, is alſo very full; ſaith the Apoſtle to the *Galatians*, *Ye obſerve days, and months, and times, and years:* which paſſage reaches to all their feaſts and holy-days, whether weekly, or Annual, the words are ſo full. Firſt, Days, the Weekly Sabbath of the Law, and of the Jews. Next, Months, their new Moons. Then Times, their Feaſt of the Paſſover, Pentecoſt, *&c.* called Times, *Exod.* 23. 14, 17. *Deut.* 16. 16. And laſtly, Years, their Seventh year, and their Seven Seventh, or Jubilee. To thoſe were they turned, or turning back: For ſaith the Apoſtle, *verſ.* 21, *Tell me, ye that deſire to be under the law,* &c.

And for Mr. *Sallers*'s fetch, with reſpect to this Text, *page* 2, of his *Seventh day Sabbath no Ceremony*, that the *Galatians* went back to keep the Seaſons they obſerved then, when they worſhiped them, which by nature were no gods; there is

nothing in the Text or Context to prove it: For the matter the Apoſtle deals with them about, throughout the Epiſtle, was their turning back to the Law, *Chap.* 2. 3, 4. *chap.* 3. 2, 3. *chap.* 4, 21, 24, 25. *chap.* 5. 1, 2, 3, 4. *chap.* 6. 12, 13, and he ſpeaks of their obſerving days, and months, and times, and years, as the evidence thereof: And the words *Bondage* and *Elements*, *chap.* 4. 9, do reſpect the Elements or Rudiments (as it may be read) of the Law, *chap.* 2. 4. *chap.* 4. 1, 2, 3, againſt which the Apoſtle exhorts them, that ſo they might not be intangled again, but might ſtand faſt in the liberty wherewith Chriſt had made them free, *chap.* 5. 1. For Circumciſion particularly minded there, would bind them over as Debtors to the whole Law.

And for the word [*again*] it holds forth no more than this, that they ſhould not now turn back to the Rudiments of the Law, and of the Jews, now they were converted, which they were turned or turning back to, ſeeing they were redeemed from Heatheniſh Rudiments; which (as it is very like) they might follow after, before their converſion, as days, and months, *&c.* For there is no ground throughout the Epiſtle, for us to judg that they were turned,

turned, or turning back to Heatheniſh Rudiments; but as they had left them: So the Apoſtle would not have them to turn back again to the Jewiſh, *&c.*

3. That Text, *Rom.* 14. 5, 6, hath much in it to the ſame purpoſe: where the Apoſtle gives Chriſtians to underſtand, that no obligation lay on them; but that they were at liberty, as with reſpect to the obſervation of the day there intended by the Apoſtle. Saith he, *One man eſteemeth one day above another, another eſteemeth every day alike; let every man be fully perſwaded in his own mind.*

And that by the *day*, here, he means a day injoyned in the Law, is clear, in that it is joyned with meats; which ſome by reaſon of the legal uncleanneſs they thought yet remained in them, did deny to eat. See the 2, 3, 14, 15, 20, 21, *verſes*. So that as the Apoſtles Diſcourſe carries with great evidence to meats that in the time of the Law were unclean; ſo doth his Diſcourſe carry with as great evidence to a day, yea, to the day that was eſteemed holy according to the Law.

And the Apoſtles Diſcourſe of the *day* in queſtion, diſcovers, that it was a day, the day that was of great eſteem among thoſe that obſerved it. Saith he, *One man*

esteemeth one day above another, &c. And again saith he, *He that regardeth not the day*, &c. Note, the *day*, it was some day of great esteem with them that observed it, which I judg were the Jews, or such as were Jewishly affected; for that they also denyed to eat meats, and no day was in such esteem with them as their weekly Sabbath as I can find; as is noted to us in that word, *John* 19. 19, 31. And this is observable, that the charge of weakness is laid upon them that esteemed the meats unclean, and the day holy; which doubtless did arise hence, in that there was not a command obliging to its observation, or to an observation of these things.

SECT. XIX.

HItherto I have been shewing what was that that was leading to, and effective of my leaving off the practice of this Sabbath-keeping. I shall briefly now in the remaining part of this Discourse, speak somewhat to the talk of some Sabbath-keepers, about a command for, and examples of this Sabbath-keeping.

And I begin first, with what Mr. *Sallers* saith, *page* 10. of his *Seventh-day Sabbath no Ceremony*. Now

Now all the world (ſaith he) *knows, that know any thing, that to whomſoever God gave the Scriptures, he gave the Sabbath too.* Now the Diſcourſe Mr. *Sellers* is upon, is of the Sabbath its being given to be obſerved, whence he would infer, that it is *now* to be practiſed alſo; and his words are produced, as if they had convincing evidence in them to that end.

But alas! who ſees not that ſees any thing in affairs of this kind, that this is weakneſs with a witneſs? For may it not be as truly ſaid, that to whomſoever God gave the Scriptures, he gave circumciſion, he gave the command for eating a Lamb for the Paſſover, he gave the commands for ſacrificing Bulls and Goats, he gave the commands for making a Tabernacle, for offering incenſe, for making the anointing Oyl, for making the Sons of *Aaron* Prieſts, and the Levites Miniſters to wait on this Tabernacle-ſervice; he gave the feaſt of unleavened bread, and the feaſt of Tabernacles, he gave the command to make fringes to the borders of the garments, not to kindle a fire on their Sabbath, with all the reſt of the ſervice down to the leaſt *iota* of it? And whoſoever hath now theſe Scriptures, have they not all theſe things written therein? And is it not written that

the Lord God commanded them to be observed? Yea, the same is spoken of all these in that respect, as is spoken of all the rest. Yea, and with respect to many of them, they were commanded to observe them throughout their generations, as they were the Sabbath; and the words *Ever*, *Perpetual*, &c. added to them as is before shewed at large.

So that if what Mr. *Sallers* saith, proves any thing with respect to the continuance of the practice of their Sabbath; even so it will, and with as much evidence, as with respect to all the rest. And indeed, hither doth this principle lead (at least) as I have said once and again, and proved from their own writings: and those of them that are not gone so far, are cryed out against, even as they cry out against others that dance not after their Pipe, &c. as I have noted already also from the propositions and queries of *Pooly* and *Skipp*.

So that if they will but follow their Leaders, and the conduct of their own principles, we may see whither it will lead them, yea, Mr. *Sallers* words carry as fully and clearly to it, as any that ever I read: *For to whosoever the Scriptures were given, the Sabbath* (he saith) *was given too.* And so were all the rest of the particulars minded be-

before, and all that may be minded of alike nature from the Scriptures: and if his words conclude any thing as to the present practice of their Sabbath, so also they will as to all the rest. So that the Reader may see, that Mr. *Sallers* had no need to be so offended at Dr. *Owen*, as he seems to be, *page* 7 of his *Examination*, &c. concerning the word *Judaical*: for if these things are not Judaical, or Judaism, none can be produced to be so, I judg by themselves or others.

But besides what is thus generally spoken to this thing, we have many things in particular, pleaded by many of this persuasion, even as I my self was apt to do when through inadvertencie I wandred in this path of errour.

And first of all, a plea is brought from *Gen.* 2. 2, and this stood upon by Sabbath-keepers, as it is also by many others, *That the Sabbath was here instituted, and given to* Adam *to observe even in his state of innocencie.* But this is to be remembred by the way, that many, very many learned men, as well Jews as Christians, do deny this, and have given many grounds for their so doing. And for many of the Jews, (which a man may modestly think might, and had cause to know as well as most others) they do both

both account it, and call it the Spouſe of their Synagogue, or Bride of their Nation: That which God gave to them, as he did *Eve* to *Adam*, and to no other: See *page* 87, and 99, of Doctor *Owens Exercitations on the Sabbath*. Though for my part, I think much of the time and pains of perſons in reſpect of this thing, might well have been ſpared on the one hand as well as on the other: For in that ſo little is ſpoken of it, nay nothing at all, with reſpect to *Adam*'s obſerving it, or any of the Patriarchs following, down to *Moſes* time; nor the word Sabbath ſo much as named in all the Scripture to the 16*th* of *Exodus*; they might have learned from the Spirits ſilence, to have been more ſilent about it, as men might alſo in many other things: For many of our controverſies have been about things, concerning which the Spirit of God hath been wholy ſilent in the Scriptures.

And though I will not deny that *Adam* did keep this Sabbath, in that I do not know that he did not, neither can any man living know that he did not, unleſs it ſhould by immediate Revelation be made known unto him, in that the Scriptures ſpeak nothing about it whether he did or no: Yet I conclude, that the Text uſually produced

to

to prove it, *Mark* 2. 27, *The Sabbath was made for man*, &c. doth not prove it. For not only is *Israel* called man, for whom it was made, and to whom it was given, *Deut.* 5. 24; but others, even particular persons besides *Adam* are called so frequently in Scriptures, as if need were might be proved by many Testimonies. But if it were so, that *Adam* kept this Sabbath in his state of innocency (as possibly he might) yet it doth not follow that therefore it is the duty of all persons now to keep it, as Sabbath-keepers assert. For,

1. Marriage was a Paradice-institution, yet doth it not follow, that therefore it is the duty of all persons to Marry; a person may forbear to Marry, and yet not sin, 1 *Cor.* 7. 37, 38, 40.

2. If it were given to *Adam* in his state of innocency, as possibly it might, and as Sabbath-keepers assert; yet is this so far from proving it to be the duty of men now, that it evidently shews the contrary: For all that profess the Christian Religion, so far as I know (I am sure Sabbath-keepers do) hold, that as *Adam* had a Covenant in his state of innocency made with him, and in him with all his seed; so, that this Covenant was a Covenant of works, and so the first, the old Covenant; So that if

the

the Sabbath were given to him in the ſtate, it muſt needs be given to them, a the reſt of that Covenant; and that Covenant being vaniſhed away, the reſt of i muſt needs ceaſe, and it cannot be agai introduced, without an open oppoſition t the New Covenant, and the Lord Jeſu Chriſt, who hath ſealed that Covenant wit his precious Blood: and to the great pre judice of the Chriſtian Religion, which i bottom'd upon the New Covenant; an the apparent damage of the profeſſor thereof, as ſad experience hath made ma niſeſt, in the inſtances before given.

Now, as I mentioned the Scriptures ſi lence concerning the Patriarchs obſerving the Sabbath; even ſo Mr. *Stennet* acknowledgeth, *page* the 15*th* of his *Royal Law contended for*: His words there are theſe— *Though no mention is made of the Patriarchs obſerving it, no more than of their ſacrificing and doing many other things, which is judged they did, notwithſtanding we hear nothing of them.* In which paſſage, his grant concerning the Scriptures ſilence about the matter of fact, is to be taken notice of and owned, it being not repugnant to the Scriptures. And ſo ought his words about their ſacrificing, which he ſaith no mention is made of, and that we hear no-

thing

thing of it, and diſowned, it being repugnant to the Scriptures. For,

1. In *Gen.* 4,4, it's ſaid, That *Abel he alſo brought of the firſtlings of the flock, and of the fat thereof; and the Lord had reſpect to Abel and his offering.* And in *Heb.* 11.4 it's ſaid, That *by faith Abel offered unto God a more excellent ſacrifice than Cain*, &c. And

2. In *Gen.* 8. 20, it's ſaid, *And Noah builded an Altar unto the Lord——and offered burnt offerings upon the Altar, and burnt-offerings were ſacrifices*, Exod. 20. 24.

3. The like is ſaid of *Abraham*, *Gen.* 22. 13, That *He offered a Ram for a burnt-offering.*

And 4, it's ſaid of *Jacob*, *Gen.* 46. 1, That he came to *Beerſheba*, and offered ſacrifices unto God: So that if this be to hear nothing, &c. of the Patriarchs ſacrificings; let the unbyaſſed Reader judg. And I take the more notice of theſe ſayings, in that it is publiſhed to the world in a Second Edition of the Book, wherein men are wont to Correct and amend faults. But this paſſeth again into the World: whereby the Reader may ſee how hand over head theſe men write ſometimes.

Which I would have themſelves take notice of, and there-from learn to judg charitably

ritably of others, which may through inadvertency sometimes also publish things not suiting with the mind of Christ. The which (as *Paul* saith in another Case, 1 *Cor.* 4. 6,) I do in a figure transfer unto my self, about my writing for the Sabbath.

SECT. XX.

SEcondly, A Plea is brought from the Law given from the Mount *Sinai*, and this is pleaded concerning it, amongst other things, *That the Lord Jesus gave it forth, and that it is the new Covenant*: which I shall briefly give in my exceptions against.

First, Concerning the Lord Jesus Christ, his giving forth the Law from the Mount *Sinai*, it is not by any means to be admitted of: For the Law was given above Thirty generations before the birth of Jesus Christ, *Matt.* 1. Not that I do deny the Pre-existence of the Word of God, the second in order of subsistence of the three that bare record in Heaven, 1 *John* 5. 7, unto the incarnation: No, God forbid that I should give way to such a thought. *For in the begining was the word, and the word was with God, and the word was God, the same was in the beginning with God, all things*

things were made by him, &c. *John* 1. 1, 2, 3. *And being in the form of God, thought it no robbery to be equal with God*, *Phil.* 2. 6. *Being the brightneſs of his glory, and the expreſs image of his perſon*, or Character of his ſubſtance, *Heb.* 1. 3. And if it be granted, that as the Word of God, as God with God, he gave the Law, what is this to the purpoſe, as to the matter in queſtion? That that only will reach the caſe, which is that that on good grounds is ſtood upon, is, whether Jeſus Chriſt gave forth the Law? whether the Son of God incarnate, as he aſſumed human nature, whether the Word made fleſh, *John* 1. 14. *God manifeſted in the fleſh*, 1 *Tim.* 3. 16, gave forth the Law? Whether the Rules relating to worſhip, with the other part of the Law, were given to the Church of the Jews by Jeſus Chriſt, as conſidered, as before is ſet down, according to the Teſtimony of Holy Scriptures concerning him.

For thus, only thus is he the head of the Chriſtian Church. And neither as Prieſt, Prophet, or King unto the Church, is he otherways to be looked upon; neither do the Apoſtles ſpeak of him as Jeſus the Saviour, or as Chriſt the anointed any other ways. And therefore, as they that have him not as thus conſidered, have not the

Chriſt

Christ of God; so they that have not the Rules of Worship from him thus considered, have not the Rules they pretend to, with relation to his worship, from him the true Christ of God. So that there is equivocation in the saying, that Jesus Christ gave forth the Law, unless they intend, as is before expressed; and if they do so intend, then is the affirmation manifestly false: For as so considered, the Law was given above Thirty generations, before he was thus brought forth into the World, before the Word was made flesh, and dwelt amongst men, &c. And though a form of Religious Worship, was prescribed to the Jewish Church, and given by the Lord to them by the hand of *Moses*, who was King in *Jeshurun*; yet this was intended to continue but until the time of Reformation: God the Father reserving the full and final Revelation of his Will unto this time of the manifestation of his Son, and that in some especial manner with relation to the service that his People should offer up to him.

But if by way of concession, I should give what I do not grant in this respect, what will be the consequence hereof? what will Sabbath-keepers gain hereby? If they say, then the Sabbath mentioned in *Exod.* 20. &c.

20, &c. is to be looked upon, owned and kept, as a command of the Lord Jesus Christ, and so the controversie between them, and the most of them that profess themselves Christians, would be at an end. I answer, That then all the rest of the Law to the least jot and tittle of it, must be so looked upon, owned and kept: For he that gave the one part of the Law, gave the other; he that gave the Commandments *Exod.* 20, gave all the rest of one sort or another: and so we are on a sudden fallen down in the kennel to *Thomas Tillam*, *Christopher Pooly* and their confederates, who profess to own all the Laws given in Mount *Horeb*, with due regard to time and place. And then what is become of that, called, *A Faithful Testimony against the Teachers of Circumcision and Legal Ceremonies*, &c. set forth by some Sabbath-keepers against other some of them.

But if it be answered, That there is a difference to be made between the Ten Commandments, and the Ceremonies, *&c.* I answer, That what difference is to be made touching the matter of them, is of another consideration: what I am speaking of, is, concerning him that gave them forth, and the Scriptures give us to understand,

that he that gave forth the one, gave forth the other, and all of them are called the Law of God; and that usually called the Ceremonial Law, is no other than a part of the same Law, the Law being one, though it hath several parts.

So, that if upon the account of him that gave it forth, it is to be owned and practiced, then is the one part to be owned and practiced as well as the other; and this is to follow the conduct of the principle: and they that do so, live up to their principles better than others, that will take some, and leave some, and mince it as interest sways them. For if Jesus Christ gave forth the Law given to *Israel* at Mount *Sinai*, and the ordinances thereof are thereupon the ordinances of Jesus Christ, and such as the Churches of the Gentiles are now to observe and keep; how is it that some are owned, and others disowned? Sure there had need be clear Scriptures to make out this notion, lest the hands of such be strengthened, that cast off the practice of Christs ordinances, as such things with which they have nothing to do; though yet they would be looked upon as the Disciples of Christ.

And

And let none be at a ſtand upon the account of this Diſcourſe, queſtioning whether this will not make void thoſe duties that we ought to perform to God and our neighbour, according to what is held forth in theſe Commandments that are juſtly deemed moral. For as for ſuch Commands they are not only our duty upon the account of the Law of our Creation; but they are often inculcated in the Goſpel, as the duty even of men as men, as well as of Chriſtians.

And it is a deſperate reflection upon Jeſus Chriſt and the Goſpel; that if this notion be not admitted of, *viz.* the Law its being the Rule of our obedience, men may turn Ranters, *&c.* and that it's the opening of a gap to Ranteriſm. What have we no Rules for holineſs from Jeſus Chriſt, no Rules how to behave our ſelves, as touching the duties of morallity, from Chriſt and the Goſpel; yea, I doubt not to ſay the Goſpel abounds herein, and that with the greateſt perſpicuity: And when the Apoſtle *Paul* would preſs holineſs on Chriſtians, he directs to them the Commandments he had given them by the Lord Jeſus, 1 *Theſ.* 4. 1, 2, 3, 4, 5, 6, 7, 8. Concerning which, many more inſtances might be given, but

that I would not be two prolix.

The ſecond thing intimated, as that that begins to be pleaded in behalf of this principle of Sabbath-keeping, is, That the Law whence the rule for its obſervation is taken, is the New Covenant.

It cannot be denied, but that God gave it as a Covenant; and that when he gave it, he made it a Covenant with *Iſrael*; when he gave it, he made it a Covenant between himſelf and *Iſrael*, *Exod.* 19. 5, 8. *chap.* 24. 3, 7, 8. *Deut.* 4. 13, 14. *chap.* 5. 2, 3. *Heb.* 9. 1, 2, 3, 4. And it was a Teſtamental Covenant, a Covenant confirmed by blood, *Exod.* 24, 3, 4, 5, 6, 7, 8. *Heb.* 9. 18, 19, 20. And it is alſo certainly clear in the Scriptures, that there are ſet down therein two ſuch Teſtamental Covenants, called the old and the new, the firſt and the ſecond, *Heb.* 8. 6, 7, 13. *chap.* 9. 1, 15, 18, *chap.* 12. 24. And this alſo is clear, that the new, the ſecond Covenant, is the better Covenant, *Heb.* 8. 6. And is the everlaſting Covenant, *chap.* 13. 20. But the firſt, the old Covenant is vaniſhed, or vaniſhment, as it may be read, *chap.* 8. 13. And Jeſus Chriſt is the Mediatour of this New, ſecond, everlaſting Covenant, *chap.* 12. 24. And *Moſes* was the Mediator of the

the first, the old Covenant, the Covenant of the Law, *Gal.* 3. 19, 20. *Deut.* 5. 5.

It is true, some hold that this old and new Covenant, is but as two Administrations of one and the same Covenant; yet withal affirming that the Covenant in that way of its Administration from the Mount *Sinai*, having *do* and *live* added to it, *Levit.* 18. 5. *Gal* 3. 12. *Rom.* 10. 5. *Mat.* 19. 17, was a covenant of works. This way I took, being the more common-way, in speaking of the Covenants in my Book Titled, *Divine Oracles*. Yet I judg, that this is not so scriptural a way as to assert Two Covenants. Though I judg that many that have gone this way, though they have delivered their conceptions in such words, yet have they intended but the same thing with others: And though persons should not make much a-do with one another about words, when they agree about things; yet should all indeavour to keep as close to the form of sound words, (which are Scripture words) as possibly they can.

And the Scripture speaks of Two Covenants, the first and Second, the New and Old, the temporary and everlasting; and the Covenant of the Law, the Covenant

from the Mount *Sinai*, the Covenant made with *Israel*, when God took them by the hand, to bring them up out of the Land of *Egypt*, was the first, the old, the Temporary, that Covenant that more commonly is called the Covenant of works. So that it is to run counter, or cross to the whole current of Scripture, to state and plead the Covenant from the Mount *Sinai*, (as the Apostle phrases it, *Gal.* 4. 24.) to be the new Covenant. And concerning the Law, or Covenant from Mount *Sinai*, several things are spoken in Scripture, that are instructive of the nature of it.

First, It's called a Law of works, *Rom.* 3. 27, for the Law called there a Law of works, is to be understood of the Law, as given at *Sinai*; and as it was given there, it was a Covenant, as hath already been fully confirmed; and therefore it is a Covenant of works, and so the first, the old Covenant, and not the new.

Secondly, The Apostle tells us, *Gal.* 3. 12, That *the Law is not of Faith, but the man that doth them, shall live in them*; therefore it cannot be the new Covenant.

Thirdly, The Law, or Covenant from Mount *Sinai*, was confirmed by the blood of Calves and Goats, *Heb.* 9. 19, 20, 21. *Exod.*

Exod. 24. 5, 6, 7. But the new Covenant was confirmed by the blood of Christ, *Zach.* 9. 11. *Heb.* 13. 20. *chap.* 9. 12, 14, 15, 16, 17, 23.

Fourthly, The Law or Covenant from *Sinai*, had the *Aaronical* Priesthood belonging to it, *Heb.* 7. 11, 28. *chap.* 8. 6. *chap.* 9. 11, 15.

Fifthly, The Law works wrath, the Apostle tells us, *Rom.* 4. 15, compare *Gal.* 3. 10. *Deut.* 27. 26, therefore it is not the new Covenant, that is called a Covenant of peace, *Isa.* 54. 10, and therefore are the writings of the new Covenant, or Testament, even the Gospel, said to be a Gospel of peace, *Ephes.* 16. 15.

Sixthly, The Covenant from the Mount *Sinai*, genders to bondage, *Gal.* 4. 24, therefore it cannot be the new Covenant; for that tends to liberty, *John* 8. 36. *Gal.* 5. 1. And it's the great duty of Christians to stand fast in that liberty wherewith Christ hath made them free, and not to be entangled again with the yoak of bondage. And what saith the Scripture? *Cast out the bondwoman and her son*, &c. *Gal.* 4. 30. And for legal yoaks, *Peter* tells us, *Act.* 15. 10, that neither they nor their Fathers were able to bear; which though it seems

to carry to circumcision, yet it carries to that no other way, then as by it they were bound over to do the whole Law; and therefore the Apostles, and Elders, &c. in *Act.* 5. 24, thus speak of the matter there debated upon. *For as much as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying ye must be circumcised, and keep the law.* So that it was not barely their Circumcision, but the keeping of the Law, the legal Teachers drove at: and this keeping of the Law, was a walking after their customs, *Act.* 21. 21. And one of the customs was this Sabbath-keeping I have been discoursing about, *Luke* 4. 16.

Seventhly, The Law given at Mount *Sinai*, cannot be the new Covenant; for that the new Covenant which was confirmed of God in Christ, which was the new Covenant, was Four hundred and thirty years before the Law was given at, or from the Mount *Sinai*, as the Apostle speaks, *Gal.* 3. 17; not but that it was of an elder date too: but in that place of *Gal.* 3. 17, the Apostle speaks no otherways of it.

And if it be objected, That if the Covenant confirmed of God in Christ, which

was

was the ſecond or new Covenant, was Four hundred and thirty years before the Law was given, as a Covenant from the Mount *Sinai*; that then the Law, *&c.* cannot be the firſt Covenant. I Anſwer,

1. That the Scriptures expreſly call the Covenant from *Sinai*, the firſt Covenant, *Heb.* 9. 1, 2, 3, 4, 5, 18, 19, 20, 21. And againſt this, there ought to be no riſing up.

2. As God made a Covenant with *Adam* in his eſtate of innocency, which Covenant was a covenant of works, a covenant of doing for life: So this covenant from the Mount *Sinai*, was a Covenant of doing for life, and ſo a covenant of works, *Lev.* 18. 5. *Gal.* 3. 12, and therefore was the ſame with that firſt covenant. For there were not two covenants of doing for life, and ſo of works, *&c.* So that the covenant from *Sinai*, was the firſt or old covenant, even a covenant of works, as the covenant made with *Adam* was; only it was as the Second Edition of that firſt covenant: And the deſign of the All-wiſe God in this, towards this people, in renewing or reviving this firſt covenant, was to keep them under Tutors and Governors until his appointed time for the giving

giving forth of his Son, *Gal.* 4. 1, 2, 3, 4, 5.

But it is further objected, That *Israel* was not in a condition, being sinners, to have such a covenant made with them. *Answer*, This hinders not, but that the covenant might be a covenant of works, and so the first: For both they and all other men had been in a condition, in *Adam* their representative, to have such a covenant made with them. And though they, and others had through their own default, in their first Parents, lost their power, so to obey as they ought, according to the tenour of that covenant; yet had not God lost his power or right of commanding and injoyning: and as he did, even so he might justly require at their hands obedience, according to the tenour of such a covenant; not but that there was a design of grace and mercy couched in it, That they being made to see their own wretchedness, by reason of sin and the fall, might be carried forth to look after, and long for him that was to come, by whom the breach might be repaired; by whom the Law might be fulfilled, who undertaking in mans behalf, he doing in mans name and nature, yea, in his room and stead,

ſtead, what man could not do to juſtification, man might have his righteouſneſs (*Who is the end of the law for righteouſneſs, to every one that believeth*, Rom. 10.4.) imputed to him, that ſo he might have joy and peace through believing, *Phil.* 3.9. *Rom.* 4. 6. *chap.* 15. 13.

But it's further objected, If the Law be done away as a covenant, yet it's not done away as a Rule, *&c.*

Anſwer, It was not given to *Iſrael* from the Mount *Sinai*, as a rule of righteouſneſs, diſtinct from its being given as a covenant: It was given as a rule of righteouſneſs, as it was given as a covenant; and it being done away, or vaniſhed as a covenant, as the firſt, or old covenant; it ceaſes to be a rule in the way of that covenant: Not but that whatever may be juſtly deemed perpetual, is injoyned by Jeſus Chriſt, *who is made head over all things to the church*; and ſo it remains as our duty, *&c.* and not only ſo, but the very Law of our creation binds us to it, and the performance of it.

It is alſo objected, That there is mercy promiſed in the covenant of the Law, or the covenant from *Sinai*, *Exod.* 20. 6; therefore 'tis the new covenant.

Anſw.

Answer, Though there be the promise of mercy there, under some particular respect; yet doth it not prove it to be the new covenant. The covenant made with *Adam*, is acknowledged to be the first, the old covenant; and in that estate he stood in his innocency, even whilest he kept covenant with God; there was in Paradice where he was placed, the Tree of Life, holding forth mercy to him upon his obedience; as there was the Tree of Knowledg of good and evil, for a tryal of his obedience: And the Lord Jesus Christ making promise of bestowing mercy upon his overcoming people, to this very thing, *Rev.* 2. 7, *To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradice of God*; intimating hereby, that mercy was held forth in this Symbole, &c.

Secondly, The mercy promised in *Exod.* 20. 6, is promised upon obedience; and the covenant being the first, the old covenant, it respects obedience in the way, and according to the tenour of that covenant, which was to be personal, perfect and universal obedience, without which the Curse would overtake, *Deut.* 27. 26. *Gal.* 3. 10, and there could be no redemption

ption from it, but by him that was to do the duty the Law required, and ſuffer the penalty it threatned, *Gal.* 3. 11, 12, 13, who having done according to the terms of that covenant, hath put a final end to it, *Rom.* 10. 4. *Heb.* 8. 13. *chap.* 12. 18, 24.

Thirdly, It was of Gods goodneſs and mercy to man, to make and enter into covenant with man; yea, though the covenant were a covenant of works, God might being the Creator, being he that gave to man life, and breath, and all things, have required and expected, that man as his creature, according to the very Law of his creation, ſhould yield unto him all due obedience, though he had not entred into covenant with him, to have rewarded him in his ſo doing: But now, in that God ſhould ſo condeſcend, as to make and enter into a covenant with man, which as it had threatnings enwraped in it upon his diſobedience, *Gen.* 2. 17, ſo thereby was held forth to him bleſſing upon his obedience; this ſhews that there was mercy, &c. in this way of Gods dealing with him; yea, though the covenant was a covenant of works, as the firſt covenant was; ſo that the promiſe of mercy

proves

proves not presently the covenant, wherein in some particular respect mercy is promised, to be the new or second covenant, the covenant that more usually now is called the covenant of Grace.

If I thought it seasonable, I could give so many instances concerning the covenant from the Mount *Sinai*, its being the first, the old covenant, and so a covenant of works, that would make the present work swell to a great volume, even from all sorts of persons almost, professing the Christian Religion; but I shall only mind one or two, and so pass on to what remains.

1. *Henry Ainsworth* that worthy man, in his *Annotations* on the 25*th Psalm*, speaks thus; *There be* (saith he) *two principal Covenants, or Testaments: The first, that which God made with our fathers, when he brought them out of Egypt; the sum whereof was contained in the Ten Commandments, written by the finger of God*, Deut. 4. 13. Exod. 34. 28. 1 King. 8. 21, *and the other Laws written by* Moses *in a Book called the Book of the Covenant*, 2 King. 23. 2. Exod. 24. 4, 7. *The second Covenant, is that new Testamental bond, which God hath made with us in Christ, established upon better*

better promises; and confirmed by the blood and death of Christ the Testator, as the first Covenant was by the blood and death of Beasts, Luk. 22. 20. Heb. 8. 6, 8. chap. 9. 16, 17, 18, &c.

2. Mr. *Stennet* speaks thus, in the first *page* of the Second Edition of his Book, Titled, *The Royal Law contended for. After the first Tables were broke, which I suppose* (saith he) *did signifie the Israelites breaking of the first Covenant; for* Moses *brake them upon that account, they having made a Golden Calf, and so had broke the Commandment.* So that the covenant from Mount *Sinai*, to the which his words particularly relate, is by him called the first covenant; and if the first, then not the second, then not the new; for the second and the new are one and the same covenant, as the first and the old are one covenant, or the same covenant: So that by what hath been offered in this respect, it is manifest, that the notion of the Law its being the new covenant, is a groundless notion, and will by no means serve at this dead lift, to prove the keeping of the Sabbath of the *Sinai*-covenant, to be the duty of the Christian Church, who stand related to God in Christ, in the way of that covenant.

And

And for the Sabbath its being injoyned *Israel* before their coming to *Sinai*, *Exod.* 16, which is also pleaded sometimes as a ground for its present observation, it proves nothing: For the feast of the Passover was injoyned them before their coming to *Sinai*, as well as the Sabbath, and given to them to observe in their generations by an ordinance for ever, *Exod.* 12. 17. But the *ever* there minded, was only the ever of the legal ministration; and so is the ever of their Sabbath to be understood, as hath been already shewed. And for what I my self sometimes insisted on, as others still are ready to do, *viz.* the practice of *Nehemiah*, *David*, *&c.* it proves nothing at all; for they living in the time of the legal ministration, it was their duty to keep this Sabbath, and with it all the rest of the Law that God gave unto them to observe: and therefore in *Psal.* 119, he saith, That *he esteemed all Gods precepts, statutes, judgments*, &c. *and hated every false way.* Not only did he esteem one part, but the whole of the Law, as was his duty in his day, &c. So that if what he did or said, will prove ought as to the Sabbath, so it will as to all the rest; which yet those I am mostly concerned

cerned with, will not allow, &c.

And for what the Prophets ſpake concerning the obſervation of this Sabbath, as *Iſa.* 56, and other places of like Import, it relates to the practice of the Jews and Proſelites, in that day, even when their burnt-offerings and their ſacrifices ſhould be accepted upon the Altar, *&c. Iſa.* 56. 7. and then when new Moons, as well as Sabbaths were to be obſerved, *Iſa.* 66. 23. And ſo far are the Prophets from foretelling by the Spirit of Propheſie, of the continuance of this Sabbath, that they in the ſpirit of Propheſie acquaint us with the ceaſing of it. *Hoſ.* 2. 11, *I will alſo cauſe* (ſaith God by his Prophet there) *all her mirth to ceaſe, her feaſt days, her new moons, and her ſabbaths, and all her ſolemn feaſts.* Thus the Lord ſpeaks concerning the Jewiſh Church, and her Feaſts and Sabbaths, *&c.* So that well might the Apoſtle *Paul* ſay as he did, *Col.* 2. 16, 17, *Let no man therefore judg you in meat, or in drink, or in reſpect of an holy-day, or of the new moon, or of the ſabbaths, which are a ſhadow of things to come; but the body* (or ſubſtance) *Chriſt.* And (as before is ſomewhat ſpoken to) the ſame Apoſtle tells the *Galatians*, *That he was*

afraid of them, lest he had bestowed upon them labour in vain: For that they observed days, and months, and times, and years.

SECT. XXI.

WHat was briefly offered to consideration, in the former Section, from the Law given from Mount *Sinai*, and the times preceding and succeeding, to the time of Reformation, I comprised under two heads more generally. I shall now proceed to speak somewhat to the things pleaded from the Gospel; from the words, *&c.* of Jesus Christ and his Apostles. And I begin first with that Text *Matt.* 5. 16, 17, *&c.* whence many infer, that Jesus Christ spake of the Ten precepts only, and that not a jot or tittle of those commands should pass away, till all things are fulfilled; and that all things in the Law and the Prophets are not yet fulfilled, and therefore not a jot or tittle of it is passed away; and so not the Sabbath

bath given there to the Jewiſh Church. Thus, or to this purpoſe, I my ſelf ſometime pleaded, *&c.* To the which, I give this brief Anſwer:

1. That by the Law minded by Jeſus Chriſt, there is not intended only the Ten Precepts, mentioned *Exod.* 20; but the whole Law, or the Law under a more general conſideration, yea, even to Altar and Offerings, &c. is manifeſt; and may be obſerved by the word of the Lord Chriſt, *Verſe* 23, 24. And alſo in *verſe* 31, 32, touching the Bill of Divorce. And ſo alſo,

2. It's manifeſt, that ſeveral things, as parts of the Law, minded there by Jeſus Chriſt, are done away; as the Altar whither they were to bring their gifts, as alſo thoſe gifts they were to bring to the Altar and to offer thereon, the worſhip of God now not conſiſting in ſuch ſervices and obſervations, *Heb.* 9. 9, 10. *chap.* 10. 9, which will doubtleſs be acknowledged by all Chriſtians of what perſwaſion ſoever, except ſome Sabbath-keepers; which whether they may be called Chriſtians or no, is to me a great queſtion, ſuch as *Thomas Tillam*, *Chriſtopher Pooly*, and their confederates, who have

pretended to go to *Canaan* to seek an inheritance there, and again to set up these observations, &c. And the Bill of Divorce minded before, which the Lord Jesus saith *Moses* for the hardness of the Jews hearts gave them the precept of and for, *Mark* 10. 5, is also made void, 1 *Cor.* 7. 12. *Col.* 3. 19. But yet none of these things, or any others that are passed or done away, did pass, or were done away, till they were fulfilled in and by Jesus Christ; so that the whole Law being intended by Christ, *Matt.* 5, and the most of Sabbath-keepers leave unto disuse the most part thereof, as nothing concerning them as to present practice; on the same grounds they go upon in their so doing, do I and others deny the observation of the Sabbath; for Jesus Christ intended no more but their continuance, till the fulfilling of them. Yet further, I say, I do not judg that Jesus Christ did come to destroy the Law, but to fulfil it; not to destroy it, no not in the least *iota* of it; not to destroy it, to so small a matter as a tack of the Tabernacle: *For whatsoever was written aforetime, was written for our learning*, Rom. 15. 4. And though the Apostle minds more especially the promises

there,

there, yet doth it hold alſo as with reſpect to other things, things relating to practice in the worſhip of God: For by theſe things we may know that God in former ages hath required obedience of his people, and that in matters of his own appointment, though ſeemingly very ſmall: he hath required their attendance upon him; ſo that in theſe particulars, and others alſo, the account we have in Scripture of Gods requirement with reference to his worſhip, may be, is, and will be uſeful to his people while any live upon the earth: So that though it remains not to us to practice the ſhadows of the Law, now the ſubſtance of them is come; yet are we not to account them deſtroyed, ſo as that we ſhould reckon them to be of no uſe at all to us. And

2. Though an improvement is indeavoured to be made of that Text, *Mark.* 2.27, 28, yet with no better ſucceſs than the former; for as for the Sabbath its being made for man, it's not denyed, for it was made for, and given to *Iſrael*, who were called man, as I ſhewed above from *Deut.* 5.24. And the Text wherein they are thus termed, relates to the time when the Sabbath was given them, &c. And

for the Lord Jeſus Chriſt his being ſaid to be the Lord of the Sabbath, it proves not the continuance of it; for the bare Title cannot be once imagined by men of reaſon and ſenſe, to prove the truth of the thing: For then many other things follow, of which in Scripture he is ſaid to be Lord; and for inſtance, the Temple that was once at *Jeruſalem*, of the rebuilding of which, *Pooly* and *Skipp* ſpeak in their propoſitions, &c. muſt be owned and pleaded for, as that he is Lord of, and ſo ought to have been continued, &c. for he calls it his houſe, *Matth.* 21. 13, and it's called his Temple, *Mal.* 3. 1, and the Temple of the Lord, 2 *King.* 23. 4. But yet he ſaid, *Matt.* 24. 2, that there ſhould not be left one Stone upon another, &c. And though after its deſtruction by *Titus*, the Jews thought to have rebuilded it again under *Julian*, yet were they diſappointed, and their works deſtroyed; ſo though there have been, and yet may be ſome indeavours to eſtabliſh this ſhadowy Sabbbath on its old foundations (for no new foundation is laid for it by Jeſus Chriſt for the Chriſtian Church to build upon), I am abundantly ſatisfied, that the work will be deſtroyed, though

though ſome of the perſons labouring in it will be ſaved, *but yet ſo as by fire*, 1 Cor. 3. 15, and the words of Jeſus Chriſt, *Therefore the Son of man is Lord of the Sabbath*; are not ſpoken by him as leading to the continuance of the obſervation of it, but rather to the contrary, as whoſoever doth with an unbyaſſed ſpirit conſult the Context, will ſoon ſee; but if he had intended by his words, to have ſignified the continuance of it, yet may it not be thought he intended it for any other perſons, or for any longer time than was deſigned, when it was given to *Iſrael* to be a ſign to them throughout their generations, of which I have already ſpoken in this Diſcourſe.

And Thirdly, For that Text, *Matt.* 24. 20, *But pray that your flight be not in the winter, neither on the Sabbath-day*, it hath as little in it, as any of the reſt, for the proving it the duty of the Churches of the Gentiles, or Chriſtian Church, &c. For 1. the Word is ſpoken to ſuch as were Jews, or ſuch as were proſelited to them in the time of their Church-ſtate, and it relates to them in a matter wherein only they were to be concerned, as the deſtruction of *Jeruſalem*, and ſcattering of

that people, for their filling up the measure of their iniquity in their crucifying of the Son of God, and in that no time is limited by Jesus Christ, with respect to this matter, though it happened sometime after his death. We have no ground from Scripture, to stretch this word concerning the Sabbath, any further than was intended in its being given to *Israel*, when it was given to them to be a sign to them throughout their generations, which was intended to be only till the time of Reformation; as I have shewed Section the *16th*. And

2. There is ground to judg that the Lord Jesus had respect unto his Disciples, (so far as they may be thought to be concerned herein) upon the account of the envious Jews persecuting of them, if they should be about to leave *Jerusalem* upon their Sabbath, they being a people that lived in shadows, having refused the substance, as they do to this day. And Jesus Christ himself had had a taste of their envious zeal herein, as is signified to us in *John* 5. 16. And his followers met with no better entertainment from them, when they did but suppose that they had made a breach upon their legal priviledges,

Acts

Acts 21. 27, 28, 29. Yea, the believers among them did ſo ſtifly adhere unto their legal cuſtoms, that they were ready to think hardly of *Paul*, for his not ſo ſtifly adhereing to them as they. And

3. For the practice of Jeſus Chriſt, it proves nothing as for our practice of the thing; for as he was made of a Woman, and made under the Law, ſo it did appertain to him to keep the commands thereof; and therefore did he keep the paſſover, &c. which yet is not our duty to obſerve; yea, he was circumciſed, *Luk.* 2. 21, and ſo became a debtor to do the whole Law, *Gal.* 5. 3. And whereas it is ſaid, *Luke* 14. 16, *As his cuſtom was, he went into the ſynagogue on the ſabbath*, &c. It holds forth no more to us than this, That he was obſerving, as his duty was, of legal cuſtoms: This Sabbath-keeping being one of their cuſtoms, &c.

And for the Apoſtle *Paul*, and any with him, or any beſides him, their going amongſt the Jews or Proſelites on the Sabbath, either into their Synagogues, or to any other place; it is not once minded as that he did do ſo to keep the Sabbath; But in that they were to Preach the Goſpel

ſpel to every creature, and the Word was firſt to be Preached to the Jews, and their Aſſemblies were held upon the Sabbath, neceſſity required that they ſhould then attend the opportunity for the diſpatch of that ſervice. And when they were hardened, and believed not, but ſpake evil of that way, the way of the Lord before the multitude, he departed from them, and ſeparated the Diſciples, diſputing dayly in the School of one *Tyrannus*: And this continued by the ſpace of two years, *&c. Acts* 18. 9, 10. And in the whole paſſage concerning his proceed, though the Text tells us that it continued two years, yet there is no mention of his meeting upon one Sabbath, nor ſo much as the day named in the place; ſo that though he did go into the Jews, as is ſaid here, and that it was his manner ſo to do, as is ſaid, *Acts* 17. 2, neceſſity requiring him ſo to do, that he might attend the opportunity in the Aſſembly, for the Preaching Jeſus unto them; yet when he ſeparated the Diſciples from them, we hear nothing more of them as concerning their aſſembling together, to carry on the ſolemn worſhip of Chriſt Jeſus on that day.

SECT.

SECT. XXII.

IN the former Section it hath been minded, how that though mention is made of the Apoſtles going into the Synagogue of the Jews on the Sabbath-day, that he might Preach Jeſus Chriſt to them; yet when he ſeparated the Diſciples from them, we hear no more of him, as concerning his convening the Chriſtians to wait upon the Lord in the practice of his inſtitutions on that day. So alſo is minded in this Section, How that contrary hereunto, as the Chriſtians aſſembled together on the firſt day of the Week to wait upon Chriſt in his Ordinances; ſo the Apoſtle aſſembles with them. *Act.* 20. 7, *And upon the firſt day of the week, when the Diſciples came together to break bread, Paul preached unto them, being ready to depart on the morrow*, &c. In the *6th verſe*, it's ſaid he abode at *Troas* Seven-days, and no mention is made in the leaſt of any meeting with the Diſciples till the firſt

first-day of the week; but then the Disciples coming together to break Bread, *Paul preached*, &c. The words hold forth the Christians meeting as their practice, without a respect unto the Apostles being amongst them at present. Not that the meeting was occasioned by the Apostles being there, or upon the score of his departure on the morrow: But rather that it was the day of their Church-meeting; and *Paul* being there, attends on the Lord and his service amongst them, manifesting thereby his owning of them in their proceed, &c. And their coming together was to break bread, to carry on that Ordinance of Christ, wherein is manifested, as in the way of the practice of an ordinance, the union of a Church of Christ: As *Paul* saith, 1 *Cor.* 10. 17, *For we being many, are one bread, and one body, for we are all partakers of that one bread.*

So that we have here the practice, and so the example of an instituted Church of Jesus Christ; and of joyning with them in their practice of meeting together, and carrying on the solemn worship of Christ, in the celebration of the mysteries of his death, &c. And so his example also, the Apostle

Apoſtle *Paul*, the Apoſtle of the Gentiles, who was appointed, and did lay the foundation both as to Faith and Practice, on which, and according to which, the Servants of Jeſus Chriſt are to build and practice all along the Goſpel miniſtration. And as joyning with him, and them, *Sopater* of *Berea*; and of the *Theſſalonians*, *Ariſtarchus*, and *Secundus*; and *Gaius* of *Derbe*, and *Timotheus*; and of *Aſia*, *Tychicus* and *Trophimus*, as we may read *Acts* 20. 5; ſeveral of which (if not all of them) were right worthy Goſpel-Miniſters, *Epheſ.* 6. 21. 2 *Tim.* 4. 2, 5. And though the Apoſtle was in haſte in this his journey, as theſe words in the Text import, *Being ready to depart on the morrow*, *Acts* 20. 7, and thoſe in *Verſe* 16, *For he haſted*, &c. Yet he ſetteth not forward on his journey till the firſt day of the Week be paſt; nor until with the People of Chriſt he had waited on Chriſt in his ſolemn worſhip, in that ſolemn ſeaſon, though he had been there Seven days, *&c.*

So that we have here the example of the Primitive Chriſtians, the Church of Chriſt at *Troas*, and with them an Apoſtolical man, even the Apoſtle of the Gentiles,

tiles, with ſeveral other Goſpel-Miniſters of ſeveral parts of the World, for our Aſſembling together to celebrate the Ordinances of Jeſus Chriſt, and to carry on his ſolemn Worſhip on the firſt day of the Week. And ſuch examples have the force of a Precept in them; yea, we have the Apoſtle in the Spirit of Chriſt, injoyning the People of God ſo to walk, as they had him for an example, *Phil.* 3. 17, which reſpects ſuch examples that are poſſible for us to follow him in; and that had no reaſon annexed to them, or implyed in the practice of them, relating to things in a former diſpenſation, which will not now hold to us, *&c.* Such examples are we to follow our Apoſtle in, and they have the force of a Precept in them, yea, placed upon the head of them, by the Apoſtle, who had the mind of Chriſt.

And in 1 *Cor.* 16. 2, we have the Apoſtle laying before the Chriſtians their duty in their communicating unto the neceſſities of their poor Brethren; which as it was ſeaſonable to be done, when they came together to wait upon the Lord in the way of his holy inſtitutions, being then in the ſweeteſt ſpirit moſt uſually

uſually for the diſpatch of ſuch Services: So he ſtates the time, *viz.* on the Firſt day of the Week, &c. on which day, as *Acts* 20. 7, (the Text before inſiſted on) the Chriſtians did come together for ſuch an end.

And though I did in the time of my darkneſs and wandring, as many yet do, ſeek evaſions as with reſpect to the Text, *Acts* 20. 7, which I will not now ſpend time about the conſideration of; being ſatisfied, that what is before laid down from it, is directly the mind of the Spirit of Chriſt in it: So alſo did I, and yet do others as concerning this Text, 1 *Cor.* 16. 2, intimating, that becauſe the Chriſtians were to communicate as God had proſpered them, &c. therefore they muſt needs concern themſelves in ſecular affairs, a work that's unfit for ſuch a day, that is to be obſerved to the Lord.

Which evaſion hath ſo much weakneſs in it, that I am aſhamed of it, as I am of all the reſt of ſuch a nature in my Book of the Sabbath. For if I am to communicate to the relief of the Poor, and to do it as God hath proſpered me, and that on the day I obſerve to the Lord, may

may I not the day before, or in the days before, when I am concerned in my ſecular affairs, judg what is proper for me to do, according to the occaſion and my capacity? and ſo having prepared, accordingly diſpoſe my benevolence, as God hath proſpered me? Yea, doubtleſs this may be done not only as well, but better on the day, or days preceeding the day of the Aſſembling of the Church together (which as was proved before, from *Acts* 20. 7, was the firſt day of the week) than on the day in which they do ſo Aſſemble.

And as ſome of the learned acquaint us, unto this the Text more clearly relates, for that it may be read, Againſt the firſt day of the week, let every one of you lay by him in ſtore, &c. the which they having done according to the Apoſtles direction, they might then conveniently diſpoſe it; it being a fit ſeaſon for ſuch a ſervice, when they come together to wait upon the Lord.

And that that offers it ſelf as obſervable in the Text, concerning the Apoſtles mentioning this day, and propounding this ſignal ſervice to be done on it, is this, That this firſt day of the week, being

ing the day on which Jesus Christ rose from the dead, was a noted, known, and acknowledged day among Christians, being a day on which they were used to Assemble together, for the performance of such services Christ required, of which this is not the least, to provide for the hungry and naked members of Jesus Christ.

And as this Text of *1 Cor.* 16. 2, and *Acts* 20. 7, and some others, as *John* 20. 19, do proclaim aloud, That this day was a noted, known, and acknowledged day amongst Christians; a day on which they assembled together to perform sacred Services: So doth that Text also of *Rev.* 1. 10, where the Servant of the Lord tells us, That he *was in the Spirit on the Lords day*, &c. And though some Sabbath-keepers would willingly turn this over to their Sabbath, yet is not that day called any where in Scripture (that I can find) the Lords day; neither did ever any Ecclesiastical writer that I have read or heard of, so call it: or give us to understand, in what they have written of the affairs of the Church, that the Christians in the Apostles times, or afterwards, did ever so call it. But the first

day of the week, we read in many places was so called and accounted. See *Eusebius*, *Lib.* 4. *Chap.* 18. 19, of the *Life of Constantine*; and the learned acquaint us, That *Ignatius* who lived in the first Century, and who was the Disciple of *John* the Apostle, (who writ the Book of the Revelation) was used to call the first day of the week, the queen of days; and as it was called the queen of days, and the Lords day from the Apostles times; so also it was assembled upon, as *John* 20. 19. *Acts* 20. 7, shew; as also we read in *Eusebius* and other Ecclesiastical Writers; yea, the *Ebionites* that of old were accounted Hereticks for their observation of the Law, and the Jewish Sabbath, did celebrate the first day of the week, as others did, in remembrance of Christs resurrection.

So that Christians are not without a day in their weekly returns, which according to the example of Christians in the Primitive times, and in the following times, they are to assemble together upon, to worship and serve their Lord and Master Jesus Christ: In the which is yielded up that time, which by the Law of their creation, may be justly deemed to be their

their due to yield to the Lord of time.

They are not without a day in their weekly returns, no more than the Jews were in the time of their Church-ſtate, when they lay under the obligation of that Temporary command of obſerving their Seventh-day Sabbath, which was given to them to obſerve throughout their generations.

Not that this day is to be obſerved as a Sabbath, with the circumſtances of the Sabbath of the *Sinai* Covenant attending it; when the Lord ſaid, let none go out of his place on the Seventh day, *Exod.* 16. 29, and that they ſhould kindle no fire throughout their habitations upon the Sabbath day, *Exod.* 35. 3. And that they ſhould make them Fringes in the borders of their garments, and ſhould put upon the Fringe a Ribband of Blue, *&c.* That they might keep in remembrance this command with others. Which particulars were commanded by the ſame God that commanded the obſervation of their Sabbath, and ſome of them appointed to be of the ſame continuance as their Sabbath, ſee *Numb.* 12. 28. *Exod.* 31. 13. And the particulars before ſet down, did appertain unto its due obſervation, ac-

cording to the declared will of the Law-giver; though our half Sabbath-keepers (or scarce so much) will not now take notice of them to observe them (at least those with whom I have been concerned, *&c.* I say not *Tillam*, and *Pooly*, and *Skipp*, *&c.* who profess to own all the Laws given at *Horeb* with due regard to time and place); nay, instead of doing the things before set down, do quite contrary: For instead of not going out of their places, they will (some of them I am sure) take a Beast out of the Stable (which should rest as well as themselves) and ride a dozen miles on a Seventh-day in the morning; and instead of kindling no fire, will have a great fire kindled, with pots on, boyling, *&c.* though in this also the Lord hath spoken otherways, *Exod.* 16. 23, and will again and again make them garments, and not make Fringes in the borders of them; and yet will condemn others for not keeping their Sabbath: *But happy is he that condemneth not himself in that which he doth allow*, Rom. 14. 22.

So that Christians are in their Services to consider on all occasions that word *Gal.* 5. 1, *Standing fast in the liberty wherewith Christ hath made them free*, &c. For none

none of the particulars before ſet down are annexed to the day, that according to the example of the Primitive Chriſtians we are to obſerve to the Lord.

Neither hath the Lord Jeſus given liberty, much leſs Authority to his Servants to take away the lives of one another upon a failure in this matter. No. He *came not to deſtroy mens lives, but to ſave them, Luke 9. 56.* And this he ſaid, when his Diſciples propoſed to him to give them leave to deſtroy the *Samaritans* that would not receive him: And, behold, he is greater than the Sabbath ever was.

And whereas a Plea is brought from the name Sabbath, as uſed ſometime in the *New-Teſtament*, as reſpecting the Seventh-day; it no more proves the continuance of this Sabbath, then the name of the Jewiſh Feaſts, *Acts* 12. 4. *chap* 20. 16, do prove the continuance of theſe times to be obſerved by the Chriſtian Church.

And as ſometimes the Seventh-day hath the appellation of Sabbath given to it; ſo ſometime is it called the Seventh-day barely without that appellation given to it, *Heb.* 4. 4. So that there is as much reaſon to conclude, that it's not now to be accounted the Sabbath, but only the Seventh

venth day, and so a bare day, as the other days of the week, that are so to be esteemed of, from the Text before set down, wherein it is disrobed of that Appellation, as there is to accounnt it a Sabbath, in that sometimes it hath that Appellation given to it. For if the one of these expressions barely of it self will hold weight in the balance of the Sanctuary; so will the other with as much reason and truth.

I have been as brief and concise in speaking to the things spoken of, and to, in this Section, as I could: First, because I would not weary the Reader that shall read this Discourse, knowing that large Discourses are apt so to do, though writ with much evidence of the Holy Spirit and Holy Scriptures. Secondly, In that this was not my principle aim in what I intended in this Discourse. Thirdly, In that so many able and Pious Christians have written so clearly, fully, and unanswerably upon the Subject, both against the Sabbath commanded to be kept by the Jewish Church; and for the first day of the week, observed by the Christian Church in her religious and solemn Assemblies.

The End.